DOCUMENT RESUME

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TITLE	Social Studies Workshop for Elementary and Secondary Teachers of Social Studies.
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SPONS AGENCY	Office of Education (DHEW), Washington, D.C.
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ABSTRACT

The overall goal of this three week workshop was to improve the teaching of social studies in the integrated school. The specific objectives were: 1) to develop the framework of concepts and to become acquainted with new materials and instructional techniques; 2) to encourage perception of students as both learners and citizens, and to design material on this basis --eleven units were developed; 3) to get the teacher to involve students in efforts to deal with fundamental social issues --race, minority groups, prejudice, social class, poverty, nationalism, dissent, protest, and war; 4) to influence the teacher to emphasize problem-solving and the development of the critical ability through the use of case material, games, and simulation rather than the memorization of facts; 5) to understand that learning involves questions of personality, emotion, and content; 6) to realize the importance of the development of a students self-concept; 7) to encourage curriculum revision activities; and, 8) to encourage integrated social science sequences geared to individual development and responsible citizenship. The introductions and objectives of the eleven units are included here along with the workshop lectures, an evaluation summary, and resource materials. (SBE)

ED0 45506

OE/BESE

SO

REPORT OF:

SOCIAL STUDIES WORKSHOP FOR ELEMENTARY AND SECONDARY TEACHERS OF SOCIAL STUDIES

Date:

June 15 through July 3, 1970

Place:

Ouachita Baptist University
Arkadelphia, Arkansas
Arkansas Technical Assistance and Consultative Center

Workshop Coordinator:

Juanita Sandford

Contract No. OEG-7-9-137005-0100-(037)

Contractor:

Ouachita Baptist University
Arkadelphia, Arkansas

The Institute Reported Herein Was Performed Pursuant

To A Contract With The

U.S. Department of Health, Education and Welfare

SO 000 390

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REPORT OF:

Date:

June 15 through July 3, 1970

Place:

Ouachita Baptist University
Arkadelphia, Arkansas
Arkansas Technical Assistance and Consultative Center

Director:

Dr. A. B. Wetherington - Professor of Education
and Director of the
Arkansas Technical Assistance and Consultative Center

Workshop Coordinator:

Juanita Sandford

Contract No. OEG-7-9-137005-0100-(037)

Contractor:

Ouachita Baptist University
Arkadelphia, Arkansas

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U.S. Department of Health, Education and Welfare

ABSTRACT

Title:	Social Studies Workshop for Elementary and Secondary Teachers of Social Studies
Number:	OEG-7-9-137005-0100-(037)
Director:	Dr. A. B. Wetherington, Professor of Education at Ouachita Baptist University, Arkadelphia, Arkansas, and Director of the Arkansas Technical Assistance and Consultative Center at Ouachita Baptist University
Coordinator:	Juanita Sandford, Instructor in Sociology, Henderson State College, Arkadelphia, Arkansas
Institution:	Ouachita Baptist University
Duration of Project:	June 15 through July 3, 1970
Participants:	Of the total 61 participants, 36 were Negro and 25 were white. School positions were as follows: principals, 2 elementary; counselors 1; elementary teachers 28; secondary teachers 30. The participants represented 27 school districts where the Negro school population is about 35 per cent
Staff:	The faculty was composed of permanent ATAC staff members and professors and teachers from several Arkansas universities, colleges and high schools.
Consultants:	The consultants were as follows: two colleg presidents, college and university faculty members and two high school teachers and one minister.

Over-all Goal: To improve the teaching of social studies in the integrated school.

Specific Objectives:

1. To provide periods of experimentation for the participants during which they will be able to develop the framework of concepts and become acquainted with new materials and instructional techniques.

2. To encourage teachers to see students as both learners and citizens and to design their social studies material in keeping with this view.

3. To encourage the teacher to involve students in efforts to deal intelligently with fundamental social issues, formerly the closed areas: race, minority groups, prejudice, social class, poverty, nationalism, dissent, protest and war.

4. To encourage the teacher to shift from an emphasis on memorizing vast bodies of factual knowledge to an emphasis on problem-solving and the development of the critical ability through the use of case material, games and simulation.

5. To encourage the teacher to see learning and critical thinking in social studies as including questions of personality and emotion in addition to the problems presented in the content of the subject matter.

6. To encourage the teacher to help students find identity in today's world and to help him to be able to deal with tomorrow's world.

7. To encourage participants upon returning to their schools to lead in undertaking a social studies curriculum revision.

8. To encourage in the schools integrated social science sequences for the elementary and secondary schools which will be geared to varieties of individual development, intellectual growth and responsible citizenship.

Description of Workshop

9:00 -- General Session - Riley Library

Keynote Address followed by period of questions and answers

10:15 -- Break

10:30 -- Discussion Groups

11:45 -- Lunch

12:15 -- Unit Groups

3:00 -- Adjourn

There were some variations in the schedule. A complete schedule listing the keynote presentation and the speaker is included in the report.

Each participant was involved in two groups:

Discussion Groups

> There were six discussion groups which met every day following the general session in Riley Library. The groups were heterogeneous, composed of men and women, blacks and whites, elementary and secondary teachers. The leaders of the discussion groups were members of the staff. Group membership remained the same throughout the three weeks, but the group leaders changed weekly giving each group the leadership, perceptions, insight and experiences of men and women of both races.

Unit Groups

> There were eleven groups composed of varying numbers of the participants who met together each afternoon for the purpose of constructing units to be used in teaching in the coming school year in the participants' schools. Each participant helped to make one unit, but each received a copy of each unit made in the workshop.

The units constructed in the workshop were concerned with the following subjects: Economic Discrimination; Dissent and Protest; Poverty - Causes and Cures (Elementary School); Poverty - Causes and Cures (Secondary School); Period of Exploration and Discovery;

Reconstruction Period; Extremism; American Indians' Youth Subculture; Drug Abuse; The Intellectual and Artistic Contributions of Some Minority Groups in America.

Included in the report are the introductions and objectives of the units and the names of the participants who constructed the units. The combined units represents a total of 236 pages making it impossible to include each unit in its entirety in this report. Copies of the units are on file in the Arkansas Technica Assistance and Consultative Center.

Staff members also served as resource persons in advisory capacity to the participants as they constructed the units.

Evaluation and Assessment

The program of the workshop was evaluated daily by staff and weekly by participants. A summary of the evaluations and several questions from evaluation forms are included in the larger report.

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    2. The Plight of the American Indians
    3. Poverty in Arkansas

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OVERVIEW

The social studies workshop was designed to help improve the teaching of social studies in the integrated classroom.

During each of the three weeks a different theme was emphasized in the general session, in the discussion groups, and through the use of packet material. Speakers for the different weeks were selected on the basis of their competency in that area being emphasized. The theme for the first week was "Understanding Issues and Innovations in the Social Sciences." Particular attention was focused on the use of the inquiry method in teaching the social sciences.

During the second week the focus of the workshop was directed toward "Understanding Racial and Ethnic Groups." A test for prejudice was administered and an attempt was made to challenge each participant to examine himself as to his attitudes toward persons of minority ethnic and racial groups or of any group different from his own. During this week the group heard a presentation by Dr. Everett Slavens on "Putting the Negro Back into American History." This was a particularly helpful lecture. (This lecture is included in the appendix of this report.)

The final week of the workshop emphasized the theme, "Understanding Contemporary Social Issues." The three major issues discussed were Poverty, Black Power, Separatism, Nationalism, and Student Dissent.

In addition to the keynote lectures each week films, filmstrips, and records were used to implement the theme of the week on the day. Many people learned black history through the use of filmstrips.

The workshop was innovative for several reasons. First, the participants were confronted on the opening day by a panel of students who spoke on the subject, "What I Like About Social Studies What I Don't Like About Social Studies, What I Think Social studies Should Be." There was a positive reaction to the students an their comments.

Perhaps the outstanding innovation is the material prepared by the participants for classroom use in the schools represented in the workshop. The participants constructed eleven teaching units. There is the possibility that in the future these materials may be available to any school wishing to use them.

A third innovation is the fact that this was the first workshop sponsored by ATAC to be directed by a woman.

Perhaps the greatest weakness of the workshop was that too few school districts were represented. The greatest assets will be the changes and improvement made in the teaching of social studies by the teachers who attended the workshop.

Description of Workshop

First Week: June 15 - June 19

THEME: "Understanding Issues and Innovations in the Social Sciences"

Monday, June 15, 1970		Material in packet
8:30	Registration	
10:00	Welcome - Dr. Daniel Grant President, OBU	
10:30	Introduction to Staff	"Eight Rules for Fruitful Discussion
10:45	"What We Hope to do Here" Dr. A. B. Wetherington "How We Hope to do It" Mrs. Juanita Sandford "Johari Window" Mr. H. D. Akins Assignment to Groups	"The Focus of Social Studies Should Always be on People"
11:45	Lunch	
12:45	"Listen to the Students: What We Like About Social Studies, What We Don't Like About Social Studies, What We Think Social Studies Should be" by Panel of Students.	
2:30	Adjourn	

Tuesday, June 16, 1970		
9:00	Keynote: Dr. Martin Garrison President, HSC Topic: "Current Issues in Education"	
10:15	Break	"Improving the Social Studies Curriculum" "Reforming the Curriculum"
10:30	Discussion Groups	
11:45	Lunch	
12:45	Unit Groups	
3:00	Adjourn	

Wednesday, June 17, 1970		
9:00	Keynote: Mr. John Good Topic: "Teaching Social Studies by the Inquiry Method"	
10:15	Break	"What's New in the Social Studies Curriculum"
10:30	Discussion Groups	
11:45	Lunch	
12:45	Unit Groups	
3:00	Adjourn	

Thursday, June 18, 1970		
9:00	Keynote: Mr. John Good Topic: "Teaching Social Studies by the Inquiry Method"	
10:15	Break	"Teaching Strategies for the Slow-Learning Social Studies Student"
10:30	Discussion Groups	
11:45	Lunch	
12:45	Unit Groups	
3:00	Adjourn	

Friday, June 19, 1970

9:00	Keynote: Dr. Daniel Grant Topic: "Contemporary Social Issues - Myth and Reality"
10:15	Break
10:30	Discussion Groups
11:45	Lunch
12:45	Filmstrip: "Exploding Racial Myths"
1:15	Unit Groups
3:00	Adjourn

"Six Myths Which Delude History Teachers"

Second Week: June 22 - June 26
THEME: "Understanding Racial and Ethnic Groups"

Monday, June 22, 1970

9:00	Keynote: Mrs. Juanita Sandford Topic: "Using the Concepts of Culture and Cultural Relativity in the Teaching of Social Studies"
10:15	Break
10:30	Discussion Groups
11:45	Lunch
12:45	Film: "Man and His Culture" Film: "Brotherhood of Man"
1:15	Unit Groups
3:00	Adjourn

"Culture Shock"

"Revised Version of UNESCO Statement on Race"
"Understanding Intergroup Relations"
"Our Debt to Other Peoples in the Past"

Tuesday, June 23, 1970

9:00	Keynote: Mrs. Juanita Sandford Topic: "Race, Racism, Prejudice"
10:15	Break
10:30	Discussion Groups
11:45	Lunch
12:45	Filmstrip: "Our Race Problem", Part 1
1:15	Unit Groups
3:00	Adjourn

"Living with Difference"
"Prejudice and Discrimination"
"Racism in White America"
"People Aren't Born Prejudiced"

Wednesday, June 24, 1970

9:00	Keynote: Dr. Everett Slavens
10:15	Break
10:30	Discussion Groups
11:45	Lunch
12:45	Film: "Our Race Problem", Part 2
1:15	Unit Groups
3:00	Adjourn

"Putting the Negro Back into American History"

"Let's Set Black History Straight"

Thursday, June 25, 1970
9:00 Keynote: Rev. Dan Blake
Topic: "The Plight of the American Indian"
10:15 Break
10:30 Discussion Groups
11:45 Lunch

"The Shameful Failure with America's Indians"

12:45 Filmstrip: "The Plight of the American Indian"
1:15 Unit Groups
3:00 Adjourn

Friday, June 26, 1970
9:00 Keynote: Mrs. Katharine Nowlin and Panel of High School Students
Demonstration: Teaching a Lesson by the Inquiry Method
10:15 Break
10:30 Discussion Groups
11.45 Lunch
12 45 Unit Groups
3.00 Adjourn

Third Week: June 29 - July 3
THEME: "Understanding Contemporary Social Issues"

Monday, June 29, 1970
9:00 Keynote: Mrs. Sandford
Topic: "The Concepts of Culture Growth and Cultural Lag"
10:15 Break
10:30 Discussion Groups
11:45 Lunch
12:45 Filmstrip: "The Eyewitness Afro-American History", Parts 1 and 2
3:00 Adjourn

"Whose Crisis?"

Tuesday, June 30, 1970
9:00 Keynote: Dr. Gordon Morgan
Topic: "Poverty in Arkansas"
10:15 Break
10:30 Discussion Groups
11:45 Lunch
12:45 Film and report on poverty in one Arkansas county by Travis Langley Student, Henderson State College
1:30 Unit Groups
3:00 Adjourn

"What is Poverty"

Wednesday, July 1, 1970

9:00 Keynote: Dr. Everett Slavens
Topic: "Black Power, Black Separatism, Black Nationalism"
10:15 Break
10:30 Discussion Groups
11:45 Lunch
12:45 Filmstrip: "The Eyewitness Afro-American History", Parts 3 - 6
1:00 Unit Groups
3:00 Adjourn

"Why Black Studies?"

"159 Titles - Black Man in America"

Thursday, July 2, 1970

9:00 Keynote: Mr. Jim Ranchino
Topic: "What's Bugging the Students?"
10:15 Break
10:30 Discussion Groups
11:45 Lunch
12:45 Filmstrip: "The Eyewitness Afro-American History", Parts 7 - 8
1:00 Unit Groups
3:00 Adjourn

"ACLU Statements on Students' Rights"

"Civil Rights and Civil Liberties"

"Behind the Polls"

Friday, July 3, 1970

9:00 Films
9:30 "What We Did Here"
A ten minute report from each discussion group.
10:30 Break
10:45 Reports on Unit Making - One report from each unit group.
11:45 Lunch
12:45 ATAC Comments: Mr. Hillis and Staff
Distribution of Units
Adjourn

Mr. H. D. Akins presided at all general sessions which met in the library science room in Riley Library.

STAFF:

A. B. Wetherington, B.A., M.S., Ed.D. - Director of ATAC

Henry Akins, B.S., M.Ed. - Associate Director of ATAC

Jim Hillis, B.A., M.A. - Coordinator for Social Studies

Opal Harper, B.A., M.A. - Consultant for Language Arts

Everett Slavens, B.A., M.A., Ph.D. - Associate Professor
Ouachita Baptist University

Betty Stinson, B.A., M.A. - Secondary Social Studies
Teacher, Prescott

Katharine Nowlin, B.A. - Secondary Social Studies Teacher
Arkadelphia

Audra Dennis, B.A., M.A. - Secondary History Teacher,
Little Rock

Juanita Sandford, B.A., M.A. - Sociology Instructor,
Henderson State College, Arkadelphia

CONSULTANTS:

Dr. Daniel R. Grant, President, Ouachita Baptist University

Dr. Martin B. Garrison, President, Henderson State College

Dr. Gordon Morgan, Associate Professor of Sociology,
University of Arkansas

Mr. John Good, High School Teachers of Social Studies,
University City Schools, St. Louis,
Missouri

Mr. Jim Ranchino, Associate Professor of History and
Political Science, Ouachita Baptist
University

Rev. Dan Blake, Pastor, First Baptist Church, Arkadelphia

Participants Listed by School Districts

ARKADELPHIA

Benson, Janet
Hale, Ruthell
Mitchell, Delores
Ramsauer, Mary

BEARDEN

Garner, Charles
Gossett, Mary
Hawthorne, Ervene
Raley, James

BLEVINS

Simmons, Willie

CAMDEN

Bagley, Fay
Greene, Helen
Harrington, Ednarine
Jones, Bettina
Moore, Pearl

DERMOTT

Gibson, Ollie B.
Mayes, James
Ruffin, Seminole

DOLLARWAY

Altheimer, Joe
Davis, Gladys
Devoe, Doris
Jones, Emma
Jones, Horace

DUMAS

Everett, Ernestine
McDaniel, Bernice
Westbrook, Florida

EUDORA

Gilbert, Mamie L.
Johnson, Linnie
Smith, Bedella
Tollette, Gladys

FAIRVIEW

Watts, Inza

FORDYCE

Jones, Georgia

GURDON

Fair, Mary
House, Roosevelt
McCrary, John

HOT SPRINGS

Jackson, Elizabeth
Watson, Betty Jo

LAKE VILLAGE

Carr, Jeff

LITTLE ROCK

Cann, Alexander
Dennis, Audra
Nelson, Fon

MALVERN

Estes, Bonnie
Sanders, Clinton

MONTICELLO

Byrd, Don
Rogers, E. A.

OKOLONA

Boyd, Ida
Fisher, Sue

PARKDALE

Carpenter, Beatrice

PHILLIPS COUNTY

Hopkins, Lottie

PLUM BAYOU

Allison, Carroll
Blair, Mildred

PORTLAND

Massey, Bertha

PRESCOTT

Austin, George
Cox, Mary
Dildy, Ora
Odom, George

SPARKMAN

Ferguson, Girtee
Taylor, Corrine

STEPHENS

Dixon, Eva

WABBASEKA

Williamson, Eva

WARREN

Davis, Leron
James, Francis

Participants Listed by Groups

GROUP I

Willie Simmons
James Raley
Mildred Blair
Eva Dixon
Linnie Johnson
Georgia Jones
George Austin
Ednarine Harrington
Sue Fisher
Gladys Davis

GROUP II

Ollie Gibson
Alex Cann
Charles Garner
Fay Bagley
Mary Fair
Mary Ramsauer
Doris Devoe
Gladys Tollette
Elizabeth Jackson
Horace Jones
Beatrice Carpenter

GROUP III

Leron Davis
Roosevelt House
Don Byrd
Janet Benson
Eva Williamson
Bernice McDaniel
Mamie Gilbert
Betty Jo Watson
Fon Nelson

GROUP IV

Carroll Allison
Mary Cox
Bettina Jones
Bedella Smith
Ida Boyd
Girtee Ferguson
James Mayes
Ernestine Everett
Bonnie Estes

GROUP V

George Odom
Clinton Sanders
Ruthell Hale
Corrine Taylor
Pearl Moore
Florida Westbrook
Lottie Hopkins
Ervene Hawthorne
Seminole Ruffin

GROUP VI

John McCrary
Frances James
Ora Dildy
Mary Gossett
Bertha Massey
Helen Greene
Inza Watts
Delores Mitchell
E. A. Rogers
Joe Altheimer

First Week - June 15-19

GROUP	LEADER	LOCATION
I	Dr. Everett Slavens	Library
II	Mrs. Opal Harper	Private Dining Room
III	Mr. Jim Hillis	Drama Center I
IV	Mrs. Betty Ann Stinson	BBB 211
V	Mr. H. D. Akins	BBB 217
VI	Mrs. Audra Dennis	Semi Private Dining Room

Second Week - June 22-26

I	Mr. H. D. Akins
II	Mr. Jim Hillis
III	Dr. Everett Slavens
IV	Mrs. Opal Harper
V	Mrs. Betty Ann Stinson
VI	Mrs. Katharine Nowlin

Third Week - June 29 - July 3

I	Mrs. Audra Dennis
II	Mrs. Katharine Nowlin
III	Mr. H. D. Akins
IV	Mr. Jim Hillis
V	Mrs. Opal Harper
VI	Dr. Everett Slavens

Group assignments and group locations remain the same throughout the three weeks. Only the group leaders change.

Participants were permitted to chose which units they wanted to help construct by indicating their choice in the following form:

SUGGESTED TOPICS FOR UNITS

I would like to participate in the making of a teaching unit on the following subject:

Indicate your first preference with a 1 and your second with a 2.

_____ Poverty, Causes and Cures

_____ American Indians in 1970

_____ The Mexican American

_____ Dissent and Protest

_____ Extremism, Right and Left

_____ Culture
The Negro in American History

    _____ Period of Exploration and Discovery

    _____ Reconstruction Period

_____ Stereotypes

_____ War

_____ Youth Subculture

_____ Drug Abuse as a Social Problem

_____ Economic Discrimination

ECONOMIC DISCRIMINATION

Name	Teaching Position
Eva Marie Williamson	Social Studies, 9-12 Grade
Don Byrd	U. S. History
Florida Westbrook	Social Studies, 5th Grade
Alexander Cann	Social Studies, 9th Grade
E. A. Rogers	History, 10-12 Grade
Delores Mitchell	Social Studies, 5th Grade
Charles Garner	Elementary Principal

CULTURE

Name	Teaching Position
Pearl Moore	4th Grade
A. C. Allison	Social Studies, 7-11th Grade
Willie Inez Watts	9th-10th Grade
Elizabeth Jackson	6th Grade
Betty Jo Watson	2nd Grade

PERIOD OF EXPLORATION AND DISCOVERY

Name	Teaching Position
Howard G. Austin	Social Studies, 7th Grade
Betinna R. Jones	Civics and Social Studies, 9
Helen Greene	4th Grade
Roosevelt House	10th-12th Grade
Mary Cox	Social Studies, 5th Grade
Audra Dennis	American History, 11th Grade

RECONSTRUCTION PERIOD

Name	Teaching Position
George Odum	Social Studies, 8th Grade
Eva Dixon	Social Studies, Elementary
Mrs. Ollie B. Gibson	5th Grade
John W. McCrary	8th Grade
Ora Dildy	Curriculum Supervisor, 5-8

EXTREMISM

Name	Teaching Position
Doris J. Devoe	World History, 10th Grade
Mary Ella Fair	7th and 8th Grades
Frances James	Jr. High
Bernice Middleton McDaniel	6th Grade

DISSENT AND PROTEST

Name	Teaching Position
Sue Fisher	Jr. and Sr. High Social Studie
Willie Simmons	Social Studies, 7-12th Grades
Leron Davis	American Government, Arkansas History, World History, 9-1
Georgia Jones	5th Grade

AMERICAN INDIANS

Name	Teaching Position
James Raley	Physical Education, Sr. High
Beatrice Carpenter	7th-9th Grades
Corrine Taylor	American History, 11th; American Government, 12th

YOUTH SUBCULTURE

Name	Teaching Position
Mary Gossett	Counselor
Fay Ella Bagley	Social Studies, 5th-6th Grades
Mary Ramsauer	Geography, 7th Grade
Mamie Lee Gilbert	Social Studies, 6th Grade

POVERTY - ELEMENTARY

Name	Teaching Position
Ervene Hawthorne	4th Grade
Bedella Smith	5th Grade Remedial
Mildred Burgess Blair	6th Grade
James Mays	3rd Grade
Linnie Johnson	3rd Grade
Bertha Massey	5th Grade

POVERTY - SECONDARY

Name	Teaching Position
Bonnie Estes	American & World History, Sr. High
Lottie Hopkins	7th and 9th Grades
Clinton Sanders	U. S. History and Problems of Democracy, 11th-12th Grades
Ernestine Everett	6th or 8th Grade
Mrs. Ida C. Boyd	Home Economics, 8-12th Grades
Gladys Tollette	Social Studies, 6th Grade
Gladys N. Davis	Social Studies, 6th Grade

DRUG ABUSE

Name	Teaching Position
Janet Benson	8th Grade
Girtee Ferguson	6th Grade
Ednarine Harrington	5th Grade
Ruthell Hale	5th Grade
Joe P. Altheimer	4th Grade
Horace Jones	6th Grade Science
Mrs. Seminole Ruffin	3rd Grade

A TEACHING UNIT
ON
RECONSTRUCTION - THE REBUILDING OF A NATION (1863-1877)

Objectives:

A. To understand the political, economic, and social conditions leading up to and during the period of Reconstruction.

B. To show how the three new Amendments to the Constitutio laid the basis for greater democracy for poor whites an Negroes.

C. To understand what it was like to live in the South at the time of Reconstruction.

D. To better understand and appreciate the differing cultures of the north and south.

E. To show the relationship between the problems of the Reconstruction Period and current problems.

F. To familiarize the students with the federal plans of Reconstruction.

G. To appreciate the accomplishments of the Reconstruction Period.

H. To provoke learning through inquiry and discovery.

I. To provide opportunities for communication through reporting and sharing of research materials.

J. To help students in today's America understand the Negro's role and difficulties during the Reconstructio Period.

K. To demonstrate that Negroes never willingly accepted slavery or second-class citizenship but battled in valiant and practical ways to achieve justice and equality.

L. To make a step toward integrating the Negro's true history in American history.

M. To instill in Negro students a pride in their place in American history and to correct the concepts of the Negro's place in this period of American history.

Things to do:

1. Show a film or filmstrips depicting the need for reconstruction after the Civil War.
2. Gather materials such as
   - Lincoln's Gettysburg Address
   - The Declaration of Human Rights
   - Emancipation Proclamation
   - Newspaper and magazine articles
3. Plan bulletin board display.
4. Teacher-pupil planning.
5. Discuss briefly problems of rebuilding the nation.
6. Motivate group discussion by focusing attention on decision pertaining to problems of reconstruction as compared to related problems of today.
7. Discussion of vocabulary and concepts.
8. Divide class into work groups.
9. Arrange time schedule for committee work and reporting.
10. Provide opportunities for creative writing and art.
11. Help class evaluate unit in terms of goals and anticipated outcomes.

SUGGESTED OUTLINE FOR STUDY

I. Aftermath of the Civil War
   A. Conditions in the South
      1. Economic
      2. Social
      3. Political
   B. Conditions in the North
      1. Economic
      2. Social
      3. Political

II. Plans for Reconstruction
   A. Lincoln's proposal
      1. Amnesty Proclamation of 1863
      2. Provisional governments
      3. Ten Per Cent Plan
   B. Johnson's Plans
      1. Continuation of Lincoln's Ten Per Cent Program
      2. Amnesty Proclamation

    3. Appointment of Governors for Southern States
    4. Negro Suffrage
  C. Congressional Schemes
    1. Wade-Davis Bill
    2. The "Forfeit Right Plan"
    3. The Reconstruction Acts
    4. Civil Rights Measures
    5. Strengthening Republican Power
    6. The Impeachment of Johnson

III. A. Radical Republicans
    1. Thaddeus Stevens
    2. Charles Summer
    3. Benjamin F. Butler
    4. Ulysses S. Grant
  B. Civil Rights Measures
    1. Thirteenth Amendment
    2. Fourteenth Amendment
    3. Fifteenth Amendment
  C. The Reconstruction Acts
    1. Five Military Districts in South
    2. Constitutional Conventions
    3. Constitutions Acceptable to Congress
    4. State Legislatures favorable to the Fourteenth Amendment
    5. Southern States Representation in Congress

IV. New Order in the South
  A. Carpetbaggers
    1. Radical Republicans
    2. Misuse of Negroes
  B. Scalawags
    1. Corrupt Southern Politicians
    2. Negro and Carpetbag Affiliation
  C. Southern Resistance
    1. Ku Klux Klan
    2. Knights of the White Camelia
    3. The Boys of '76
  D. The Enforcement Acts
    1. Act of May, 1870
    2. Act of February, 1871
    3. The Ku Klux Act, 1871

V. End of Reconstruction

A TEACHING UNIT
ON
YOUTH SUBCULTURE

CONTENTS. Overview, Objectives, Outline (Evaluation included), Strageties, Resources, Skills to Develop, Personnel Record, Vocabulary, Youth Jargon, Audio Visual Referencies, Bibliography.

OVERVIEW

Culture is a general view of life. It is a way of life in its wholeness instead of in its separate parts. It is the physical setting, the sociological factors, beliefs and symbols of the family group of man and his adaptation to and creation of his world.

It is within this context we approach "Youth and His Subculture" -- through the eyes of the family, the home, the interpersonal relationships of the family groups, peers, adults, the social outreach of the family in occupation, schooling, recreation, dress and its cultural beliefs and values.

It is the writers' hopes that this unit will be approached via the "Inquiry Method."

OBJECTIVES

To provide an acquaintance with some of the subcultures of the world: their geography, history, resources, peoples, and their varied contributions to world culture.

To develop the skills and abilities required for intelligent and effective citizenship in our own nation.

To develop an attitude of critical thinking about problems in one's community, state, and nation, and a willingness to contribute to their solution.

OUTLINE

- I. Self Inventory
  - A. Biographical Sketch of person in another subculture
  - B. Personnel Record
  - C. Use Opinion Poll to determine youth subculture to be studied
  - D. Group students for study of youth subculture based on interest
- II. Community
  - A. Home
    - 1. Relationships
      - a. Family Members
        - (1) Parents
        - (2) Siblings
      - Activity: Construct Family Tree of individual class members
        - Role Playing
        - Discuss Family Relations - Do's and Don'ts
    - 2. Money
      - a. Do you receive an allowance?
      - b. How do you ear spending money?
      - c. How do you spend your money
    - 3. Dress
      - a. What kind of clothes do you wear at home?
      - b. Do you know people who dress differently?
    - 4. Recreation
      - a. Which recreational activities are you not involved in that you wish you were?
      - b. Why can't you become involved in these activities?
      - c. What would you like to do about it? How would you go about doing it?
  - B. School
    - 1. Sports
    - 2. Extra-Curricular Activities
    - 3. Relationships
      - a. Peers - How do you deal with personal and social problems that develop with you and your schoolmates?
      - Activity. Debate centered around teenage language
    - 4. Dress
      - Activity: Panel discussion on proper dress for schoo
    - 5. Money - How is the cost of education paid?
      - Activity: Plan a budget for your school district.

- 6. Vocation
  - a. Do you want to continue school and go to work later? Or do you want to quit school now and go to work? Why? What jobs might be available to you here?
  - b. Which jobs interest you now? Why do they interest you?
- C. Church
  - 1. Different religious beliefs
  - 2. Symbols of different religions

III. Versus Community
Here it is suggested that pupils go into a study of youth within a city to help them to understand youth subculture in an urban area. The approach to be used is the same as in Topic II.

IV. Minority Youth - The different interest groups will use the inquiry method to study their chosen subculture group using the following outline:

- A. Home
  - 1. Dress
  - 2. Money
  - 3. Recreation
  - 4. Relationships
    - a. Peers
    - b. Parents
    - c. Other family members
- B. School
  - 1. Dress
  - 2. Money
  - 3. Recreation
  - 4. Relationships

V. Suggested Culminating Activities
- A. Exhibit of art work
- B. Assembly program
- C. Newspaper
- D. Library sharing
- E. Committee reports

VI. Student Evaluation
- A. Oral reports
- B. Written reports
- C. Tests

V
VII. Unit Evaluation
- A. Was the classroom arranged into activity areas?
- B. Was the unit planned so as to allow enough time and opportunity for participation by the pupils?
- C. Were the students allowed to make their own decisions?
- D. Are they more tolerant in evaluating new customs and experiences?
- E. Did they achieve a greater respect for the worth and dignity of the individual?
- F. Can they now present a different point of view of others calmly and courteously?

G. Are the pupils presently aware of the significant role other cultures have played in the development of America?
H. Do they understand the effects that economics have had on the development of the culture of minority groups?
I. As a teacher, did I dominate the classroom?
J. Did I provide for individual learning?
K. Did the content of this offer enough challenge to the students?

A TEACHING UNIT

ON

POVERTY - CAUSES AND CURES (SECONDARY LEVEL)

Objectives:

1. To develop an understanding of the meaning of poverty.
2. To create an awareness of the extent of poverty in the United States.
3. To understand the effects of poverty on the individual and the nation.
4. To develop an understanding of the unique needs of the economically disadvantaged.
5. To develop an understanding of the causes of poverty.
6. To develop an awareness of the programs in effect to eliminate poverty and the importance of these.
7. To create an awareness in the students that present programs are inadequate and to involve students in the planning and implementing of ways to eliminate poverty.

Introduction:

Poverty in America is unlike poverty in some other nations of the world. In those countries, nearly everyone is poor. Poverty is a general condition of most all of the people. Many of America's poor have a better way of life than people in some other countries have ever known.

But poverty in America must be considered in relation to the standard of living which most people in this country can afford. There is evidence that America is an economically fortunate nation. We are a land of two car families, split-level suburban homes, and exciting summer vacations.

Yet buried deep within this prosperous America there is another world. This is the world of the poor. It is almost invisible to most Americans who daily live a life of poverty, not prosperity.

There is no exact count of the number of poor people who live in the United States. The President's Council of Economic Advisors reported that 35 million Americans live in poverty.

It is difficult to understand how so many can be poor in a nation with the highest standard of living in the world. But poverty certainly does exist in America. The great numbers of poor people, and the fact that their condition affects the entire nation, has made poverty one of the most critical problems of our day.

There are many reasons why some Americans might be surprise at the extent of poverty. The poor live off the beaten track. Tourists passing through rural areas travel on the main highways or interstate turnpikes. The rural poor live in secluded areas. They are invisible to the people who pass through region where poverty is a way of life. The growth of cities, and particularly suburban areas, has secluded the urban poor. They liv for the most part, within the care of the city.

The U. S. Office of Economic Opportunity estimates that fifteen to twenty percent of the American population is poor

Who are these people and where do they live?

Nearly half of our nation's poor are children, twenty-one years of age or younger. This is because poor families tend to be large. One-fourth of our nation's poor are fifty-five years of age or older. In fact, one out of every three of our senior citizens, sixty-five or older, is considered poor. In a large number of poor families, women are the heads of the household. More than sixty percent of the people who are poor live in cities.

Poverty is common in the homes of non-white Americans. Nearly one-half of our nation's non-white (blacks, Mexican-Americans, Indians, and other minority groups) are poor.

People who live in rural areas are often poor. In fact, forty percent of all farm families in the United States are poor. If a farm family happens to be non-white as well, the chance of poverty increases. More than eighty percent of non-white farmers are poor.

The poor are everywhere in America. They are living among the most prosperous people in the world. They live in a society that has more and can do more than any other society on earth. The incredible thing about poverty in America is the extent to which it exists. It is hard to understand how this condition ca be so widespread in such a rich land.

But poverty is with us and will remain unless somehow peopl are given the opportunity to escape poverty's grip.

A TEACHING UNIT
ON
POVERTY - CAUSES AND EFFECTS (Elementary Level)

Introduction

Students, have you noticed the pictures that are on display in our room? There are some magazines, newspaper clippings, and books on the reading table for you to examine.

Take time to examine all of this material carefully; then we will discuss what you have seen.

Now that you have studied the pictures, what one thing do they all tell you?

What are the things that tell you they are poor?

What do you see that makes you think they need clothes?

What makes you think they need homes?

Do you think these children can go to school and be with children of their own age?

There is a word we hear quite often that describes people and situations such as you see in these pictures. Can you tell me what this word is?

IT IS POVERTY!

Would you like to be a real explorer and delve into some areas about which we know very little?

Let's explore poverty and see if we can find out about some specific areas, such as:

1. Why is there so much poverty?
2. What do people think and feel about those who are in poverty?
3. What can be done to help eliminate poverty?

Suggested Approaches

1. Show pictures of poverty-stricken people.
2. Show pictures of slum areas.
3. Show pictures of substandard schools
4. Use other audio-visual materials (films, filmstrips, etc.) to introduce unit.

Objectives

1. To teach the meaning of and reasons for poverty.
2. To assist children in achieving a desire for and knowledge of the good things in life.
3. To aid children in learning and skills necessary for attaining a better living in a modern society.
4. To help children distinguish between their wants and needs.
5. To emphasize the need for education and recreation.
6. To help children to see the need or feel the need for better health habits.
7. To teach children to develop a feeling of empathy for their classmates.

Content

I. The Meaning of Poverty
    A. The Poor
    B. Living Standards in the:
        1. Homes
        2. Food
        3. Clothes
        4. School
II. The Causes of Poverty
    A. Lack of Education
    B. Unemployment and/or Underemployment
        1. Unskilled
        2. Ill health
        3. Old age
    C. Family Size
    D. Mobility and/or Locality
III. Attitudes Toward the Poor
    A. Too Lazy to Work
    B. Inability to use Welfare Assistance Properly

C. Lack of Scruples and Morals
D. Destruction of Property
E. Shiftless and Poor Judgment

IV. Aids to Eliminate Poverty
A. Education
1. Schools
2. On-the job training
3. Vocational training
B. Better Housing
C. Better Health Programs
1. Assistance in better meal planning
2. Assistance in food preparation
3. Assistance in sanitation
4. Assistance in understanding the difference between wants and needs.
D. Office of Economic Opportunity
1. Day care centers
2. Food supplements for pre-school children
3. Food stamps
E. Social Security
F. Welfare Assistance

A TEACHING UNIT

ON

THE INTELLECTUAL AND ARTISTIC CULTURE CONTRIBUTIONS OF SOME MINORITY GROUPS

Introduction

Much is being said about minority groups in newspapers, magazines, radio, and television. This unit is designed to point up that all groups have made important contributions to our cultu It is hoped that at the conclusion of this unit that the students will accept each individual as an American.

Minorities in this study that we will be concerned with are the Negro, the American Indian, the Puerto Rican, Spanish-speakin American, and the oriental. These form the largest groups of tho whose lives are depleted because of lack of equal opportunity, equal opportunity, equal rights, lack of respect for their indivi ual achievements, and lack of hope for the future.

Culture refers to all the accepted and patterned way of behavior of a given people. It is a body of common understandings. It is the sum total and the organization of arrangement of all the groups' ways of thinking, feeling and acting. It also includ the physical manifestations of the group as exhibited in the objects they make--clothing, shelter, tools, weapons, implements, utensils and so on.

In this unit, we will be concerned primarily with some intellectual and artistic contributions of the listed minority groups.

A TEACHING UNIT
ON
EXTREMISM

Introduction

Extremist groups can be classified as those groups which ar reactionary or revolutionary. Usually these groups are divided into extreme left. There are many of these groups in the United States. In this multitude of groups there are several that are affecting our society today. The philosophies of these groups concern racial, social, economic and political problems.

Among the "extreme left" groups are: (1) Black Nationalis groups which advocate either violence or black separatism as the solution to the Civil Rights problems in the United States, (2) Students For a Democratic Society advocates the complete overthrow of the government in order that a more "democratic societ be established, (3) American Communist Party advocates the overthrow of the government and the establishment of a "state

Extreme rightest groups reacting to the ideas of the left are (1) Ku Klux Klan, (2) Facts Forum, Inc. and Lifeline, Inc. (H. L. Hunt), (3) White Citizens Council, (4) John Birch Society. Anti-Semitism, segregation, anti-Catholicism are all characteristics of these "rightest" groups.

In developing this unit, it will be the task of the teachers to acquaint the students with the origin, structure, philosophy and impact of each of these groups in American Society

Objectives

1. To create within each student the ability to recognize extremist groups.
2. The ability to determine the nature and characteristics of an extremist group.
3. To enable the student to determine whether groups are rightist or leftist.
4. To enable the student to identify tactics used by extremist groups.
5. The ability to determine the motivating forces behind the extremist groups.
6. The ability to determine the effects (politically, socially and economically) of these extremist groups.
7. The ability to recognize the effects of mass media upon the activities of these groups.
8. The ability to discriminate between facts and propagand
9. The ability to make generalizations.
10. The ability to see the similarities and differences between the groups.

A TEACHING UNIT
ON
EXPLORATION AND DISCOVERY

This unit is designed to bring to the student's attention that the history of our country is a fascinating adventure story. Men and women of many different nationalities, origins, social and cultural backgrounds struggled and sacrificed to establish our democratic republic. Reading about these lives should help students gain an appreciation of their contributions. Students will be able to follow the various trails that have led our forefathers and guide us now to freedom.

Suggested Approaches

Elementary

1. Introduce and use new terms and concepts.
2. Display spices, gems, cloth, and other items which led the explorers to discover the new world.
3. Use audio-visual aids (maps, films, filmstrips) to introduce the unit.
4. Discuss students' own exploring experience.
5. Introduce the unit through adventure stories and poems.

Secondary

1. Introduce through discussion with following topics:
    a. Compare space exploration with early exploration.
    b. Talk with students about their own explorations (woods, caves, etc.) in comparison with early exploration.
2. Use audio-visual aids (time tables, bulletin boards, films).
3. Develop a list of questions for which students will find answers; arranging these questions later in the unit by nationalities and countries.
4. Start a time line which show the relationship of events which led up to Columbus' discovery and resulting explorations.

Objectives

1. Developing the understanding that our present civilizatio represents our total culture heritage--people of all race religious, and cultures have contributed to the development of our civilization throughout history.

2. Appreciating the importance of persistance, courage, and good leadership.

3. Illustrating that man's interaction with man and environment, in addition to his curiosity, often results in progress.

4. Showing that man's present time is the result of modification and extension of his past.

5. Pupils will learn of our special freedoms and how these guarantee the rights and dignity of all individuals.

6. The pupils are led to evaluate the human character traits that underlie all successful individual living and make for peace among races, nations, and peoples.

7. To provide training in certain basic learning skills such as: critical thinking, objective thinking, knowledge of terms and concepts.

8. To encourage the development of the critical ability to understand what it was like during the early years of America and why European and African men came to the New World.

9. Help students see how attitudes, appreciations, and behavior can sometimes change our living patterns.

10. To learn to work more effectively in committees and alone

A TEACHING UNIT

ON

ECONOMIC DISCRIMINATION
(Designed to Integrate Economics with
Contemporary Social Studies)

Introduction

Equality of opportunity is a basic tenant of American tradition. There has been a constant move toward providing more and more equality of opportunity in keeping with the guarantees of ou constitution.

Today as never before our country's thoughts have been directed toward economic discrimination; therefore, we must improve our quality of teaching and training in this area.

Economic discrimination is an integrated and flexible unit of vital importance to contemporary America. The unit offers many concepts that can be developed in courses such as History, Government and Economics classes. The teacher should consider the grade level of her pupils and the course being taught as two factors influencing her choice of these concepts and activities taken from this unit.

After an examination of the origins of economic discrimination, the prime forces discussed in this unit will be:

1. Labor - A Pattern of Economic Discrimination
2. Economic Discrimination in Housing
3. Economic Discrimination in Credit and Finance

Economic Discrimination defined:

The denial of certain groups of people within this country of their share of goods and services because of race, color, or any other reason.

An Examination of the Origin of Economic Discrimination

A brief look at the United States shows an open-end class system except for lower class Negroes, whose life's chances in terms of education and occupational mobility are limited and negatively reinforce each other. Negroes do not have the power to break out of their relatively rigid class situation.

This situation has its roots in the old system of slavery and the plantation system of the South reinforced by prejudices toward the Negro primarily because of his color.

Lately, it has become the conviction of business, governmen education and our social agencies, that racial separation and disparity of involvement in American life are both wasteful of our nation's resources, and unduly taxes those who pay for such waste. Hence, such disparity and separation are seen to be immoral; that is, to be contrary to the mores or that which symbolizes the common good.

Some characteristics and consequences of economic discrimination are:

1. Overcrowded and substandard housing.
2. Land tax bases for cities are reduced.
3. There is an increased demand for services, such as fire and police protection, welfare and penal rehabilitation, new forms of education, added sanitation, public works, city planning and development, public transportation, parking facilities, etc.
4. Demoralization and frustration tend to become major factors in public life and personal life of those caught up in the ghetto.
5. Unemployment rates rise when the physical and psychological gap between employees and potential employers grows through the dispersal of industries to the suburb and their lessening need for services of the unskilled.

Objectives

General:

Statement of Purpose: To develop a general information unit inquiring into the causes and effects of economic discrimination in the South.

1. To define economic discrimination.
2. To examine the origins of economic discrimination.
3. To develop an awareness and an understanding among students of the problems of economic discrimination.

Specific:

1. The ability should be developed among the students to discuss in an oral exchange with the teacher the causes and effects of economic discrimination.
2. To enable students to point out or identify the different patterns of housing segregation.
3. To have students recognize the causes and effects of discrimination in housing.
4. That students be able to relate the shortage of black businesses to discrimination in business financing.
5. For students to be able to point out specific problems in the area of Negro employment opportunities in the South.

Labor - A Pattern of Economic Discrimination Against the Negroes in the South

I. Problem:

What do you know about the Negro's employment opportunity in the South?

II. Possible Approaches
- A. An interesting bulletin board with emphasis on -- Lack of Jobs for the Negro Citizen in the South.
- B. Make a list of job opportunities available to the Negroes in the South.
- C. Compile a list of the new jobs emerging for the Negroes in the South after the sixties.
- D. Clip from periodicals and newspapers all the information you can gather on Employment Discrimination Agains the Negroes in the South.
- E. Discuss the meaning of economic discrimination using labor as a pattern.
- F. Present to the class a film and/or filmstrip on Labor Discrimination Against the Negroes in the South.

III. Subsidiary Problems
- A. Why so many of our black citizens in the South do not have the opportunity to satisfy their basic needs?
- B. What can we learn from the past history that may help explain present and future problems in labor discrimin tion against the blacks in the South.

IV. What We Should Know
- A. Important rights and freedoms guaranteed by the United States Constitution.

- B. The job problems of Negroes
    - 1. Lack of information available
    - 2. Identification of inferiority stamped upon him by slavery
    - 3. Inability to move from one labor market to another because of lack of education and social skills
    - 4. Management prejudices
    - 5. Racial discrimination because of fears of reaction from white workers in the white community
    - 6. Unions barring Negroes from membership and from jobs
    - 7. Ill health
    - 8. Automation - much of the work that used to be done by people with little or no training is now done by automatic machinery
- C. Facts on political approaches to equal employment opportunity
    - 1. Fair Employment Practices Committee
    - 2. Title VII of the Civil Rights Act of 1964
    - 3. Equal Pay for Equal Work Law
    - 4. Equal Opportunity Law
- D. Community approaches to Equal Employment Opportunity in the South
    - 1. Arkansas
    - 2. Alabama
    - 3. Florida
    - 4. Georgia
    - 5. Kentucky
    - 6. Louisiana
    - 7. Mississippi
    - 8. South Carolina
    - 9. North Carolina
    - 10. Tennessee
    - 11. Virginia
- E. Unions' Policies and Programs for Equal Employment Opportunity
    - 1. The AFL-CIO Human Rights Committee
    - 2. Job Opportunities and Craft Union

V. Integration with Other Areas

- A. Math
    - 1. Graphs, charts, and tables plotting unemployment statistics.
- B. Language Arts
    - 1. Writing poems, reading stories, and acting out dramatizations
    - 2. Learning Unit words
    - 3. Develop criteria for giving reports
    - 4. Develop criteria for good listening.

VI. Attitudes, Interests and Understanding

- A. A renewed interest in labor discrimination
- B. An appreciation of the importance of equal job opportunities for all
- C. To understand that one's ideas may differ from those of another.

VII. Suggested Activities
  A. Have oral and written reports.
  B. Write original stories, poems, or plays.
  C. Plan a program for parents or another class centered around the unit.
  D. Take a field trip.
  E. Invite a resource person in to speak to your class.
  F. Use discussions, forums, round table or panels.
  G. Utilization of audio-visual aids (television, radio, films, filmstrips, pictures, tape recordings, records, etc.)

A TEACHING UNIT
ON
DRUG ABUSE

Drugs are substances used to treat illness, protect against disease, and promote better health. The term "drug" includes all those things which are often called medicine. The word "drug comes from the Dutch word "Droog" which means "dry."

Modern drugs have made our lives longer and healthier than ever before in history. The life-saving importance of drugs can be seen through what has happened to such common diseases as pneumonia and meningitis.

Modern drugs save Americans billions of dollars every year from loss of time from work because of illness.

Along with the benefit of drugs there is also a danger in drugs. Drugs should be taken only as prescribed by a doctor and under his directions.

Failure to use drugs as directed is called drug abuse. This has become more prevalent in recent years in the use of such drugs as: LSD, Marijuana, and Herion.

Of all the drugs being used today, legally or illegally, LSD seems to have the most serious effects because the chromosome changes caused by it (LSD) can have damaging effects on future generations.

America is a drug-oriented society, and all scientists agree that drug usage will continue to increase. Some believe that there is no way of controlling drug abuse except to eliminate the drugs themselves. However, others believe that by legalizing the milder drugs such as marijuana the problem would be decreased But it has been found that in countries where it has been legal, it has created social problems.

Objectives

1. To teach the proper use of drugs.
2. To show the dangers of drugs.
3. To show the harmful effects of overdosages of drugs on the body.
4. To acquaint the students with the different types of narcotics.
5. To inform the students about the law and narcotics contro
6. To teach the preventive methods concerning narcotics.
7. To make students more aware of the circumstances that cause people to take drugs.
8. To help students develop a vocabulary of drug terminology
9. To acquaint students with everyday products used as stimulants.

Outline

I. What are drugs?

II. Factors that contribute to the use of drugs.

III. The abuses of common products

IV. Preventive measures

V. Treatment

VI. The penalties of drug abuse

VII. Detection of drug users

A TEACHING UNIT

ON

AMERICAN INDIANS

Content Outline

..I. Introduction

II. Objectives

III. Approach

IV. Suggested Questions to Stimulate Interest

V. Outline

VI. Suggested Activities
    Culminating Activities

VII. Bibliography

VIII. List of Supplementary Materials

IX. "Plight of the American Indian"
    Keynote Speech by Rev. Dan Blake

Introduction

The American Indian today lives in a world controlled by white men, a world that degrades, alienates and destroys him. H remains the inheritor of defeat, a stranger in his homeland, prisoner of a world that grinds out new injustices and indigniti day by day.

This unit has been developed to help students understand what has happened to the American Indian, why it has happened and to arouse the interest of the student concerning this problem.

Objectives

1. To make the elementary and high school students aware of the Indian's culture, his contributions, achievements, and his place in history, and the part he is entitled to play in the future of America.
2. To study the civilizations and cultures of the major Indian powers of Latin America and North America.
3. To call attention to the Indian's problems in his present situation.

Approach

I. Discussion -- Students are assigned to read from Fenton' 32 Problems in World History, "The Case for Cultural Diffusion." This reading deals with the question of whether Indians in America developed their own civilization or had contact with other people and learned from them. With the questions provided in the book, students could analyze the argument presented.

II. Group Project -- The class could be divided into three o more committees. Each group should prepare a report on the Mayas, Aztecs and Incas. The works of the committee should include a map for the bulletin board and pictures of Indians on reservations, ruins or art work, etc. The reports should focus on religious, social and cultural aspects of these civilizations. Completed reports shoul be presented to the class.

Discussion Question: Which of the civilizations achieved the most?

Summary and Evaluation Activities:

A. Quick Quiz (based on reading assignment)
B. Role Playing (teacher constructed)

Sample Quiz. Identify the people in the items below as either Mayas, Aztecs or Incas.

1. These people were not inventors; instead they adopted inventions from other tribes. (Aztecs)
2. These people developed a system of mathematics that included the concept of zero. (Mayas)
3. These people settled in the Andes Mountains of South America. (Incas)
4. This civilization vanished suddenly when hit by some unknown catastrophe. (Mayas)
5. These people built their city of Tenochititlan on a pair of islands in Lake Texcoco. (Aztecs)
6. These people had no system of writing; instead they used the quipu, a knotted string, to assist the memory. (Incas)
7. These people settled on the Yucatan peninsula. (Mayas)
8. These people based their religion on sun worship. (Inca
9. These people, being warlike, believed their deities demanded human sacrifice. (Aztecs)
10. These people were great builders of stepped-pyramid temples. (Mayas)

Suggested Question to Stimulate Interest

1. Why do Indian children not get a good education?
2. Why do most Indians live on reservations?
3. (a) What requirements are necessary for a person to be a citizen of the U. S.?
   (b) Does the Indian meet all of the requirements? Why was the Indian denied citizenship?
4. What problems do the American Indians face today? Why are these problems not being dealt with properly? Can you suggest a possible solution to the dilemma the Indi faces?
5. Account for the low income of typical Indian families.
6. Using historical facts as evidence, give reasons why Americans should accept a special responsibility for the plight of the American Indian.
7. It is said by some that the U. S. Negro's hostility is now turned outward toward his oppressors but that the Indian's is still turned inward upon himself. Do you believe this is true? If so, which group is more likel to overcome the difficulties which beset them?
8. What is meant by the "communal spirit" of the Indians?
9. How did this "communal spirit" prove to be the undoing of the Indian in his dealings with the white man?
10. How can the Indian be explained as a victim of history?

Outline

- I. Background and Culture
  - A. Early western civilizations of the Aztec, Inca, and Maya
  - B. Early civilization of the North American Indian

- II. Indian Reservations
  - A. Location
  - B. Population

- III. The American Indian as a Citizen

- IV. Significant Contributions and Achievements

- V. Problems of the American Indian

- VI. Possible Solutions

AZTECS

- I. Settled in present day Mexico

- II. Occupation
  - A. Hunters
  - B. Farmers
  - C. Craftmen
    - 1. Gold
    - 2. Silver
    - 3. Copper
    - 4. Leather workers

- III. Much wealth within tribes
  - A. Increased trade
  - B. Demanded heavy tributes from conquered people

- IV. Religion very important
  - A. Offered many sacrifices
    - 1. Twenty thousand sacrificed for 1 temple
    - 2. Made war just to get prisoners for sacrifice
  - B. Many gods

- V. Educated youth in 2 ways
  - A. Inclinations
  - B. Social Positions

- VI. Art, architecture and religious sculpture is very importa

- VII. Used hieroglyphic writing

- VIII. Pure-blooded Aztecs still in Central Mexico

Ancient Civilizations of the Incas and Mayas

INCAS

I. Geography
    A. Situated along Pacific 2 degrees North to 37 degrees South latitude
    B. Forms the western boundaries of modern Ecuador, Peru, Bolivia, and Chile

II. Topography
    A. Narrow country 20 miles wide
    B. Andes - major mountain range

III. History
    A. Origin mythical (not clear)
    B. Balboa discovered in 1513
    C. Balboa gave name
    D. Conquered by Pizarro in 1513

IV. Government
    A. Emperor head of government
        1. Position inherited
        2. Thirteen (13) important Inca Emperors
    B. Disputed leadership led to divided empire
    C. Four provinces headed by a viceroy

V. Religion
    A. Acknowledge a supreme being
    B. Most important deity - Sun (In whose honor the templ were erected)
    C. Human and animal sacrifices made to gods

VI. Occupations
    A. Agriculture
        1. Raised crops suited to the soil
        2. Had effective irrigation system
        3. Mountain slopes terraced
    B. Engineering

VII. Transportation
    A. Developed a good road system
    B. Domesticated the llama and alpaca

VIII. Communications
    A. Used posts and relay runners (chasquis)
    B. Dispatched by quipus (knotted cords)

IX. Architecture
    A. Building made of cut stone
    B. Suspension bridges used over large bodies of water
    C. Temples built to deities

X. Significant Contributions
    A. Built great cities

B. Built great irrigation systems
C. Built great roads and fortresses
D. Had excellent schools (although they had no system of writing)

MAYAS

I. Geography

II. Topography - Tropical rain soaked land good for some agriculture

III. History
  A. Mayan Civilization flourished 500-700 A.D.
  B. Flourished again about 100 A.D.
  C. Declining by the time of Columbus' arrival

IV. Government
  A. Hereditary tribal chief-head
  B. Priest class most important

V. Religion
  A. Worshipped many gods
  B. Built temples in honor of them

VI. Occupations
  A. Farming
  B. Hunting
  C. Engineering

VII. Transportation and Communication
  A. Constructed highways and bridges
  B. Developed a type of hieroglyphis writing

VIII. Architecture
  A. Built city-like religious centers
  B. Built pyramids with stairways leading to altars at to

IX. Artistry
  A. Beautifully carved stone furniture
  B. Decorated sculpture
  C. Beautiful painting and decorated pottery

X. Science
  A. Mayan priest class quite knowledgeable of:
    1. Astronomy
    2. Mathematics
    3. Surgery
  B. Worked out accurate calendar about 300 B.C.
  C. Developed a type of picture writing

XI. Literature - Mayans had some written history and poetry

XII. Achievements and Contributions
  A. City-like religious centers

- B. Reliable calendar
- C. Writing
- D. Advanced system of math
- E. Architecture

XIII. Reasons for decline
- A. Civil Wars
- B. Disease
- C. Conquests

Early Civilizations of North American Indians

I. The Cherokee
- A. Southeastern United States
- B. Occupations
    - 1. Hunters
    - 2. Fishermen
    - 3. Farmers
    - 4. Warriors
- C. Government
    - 1. Laws
    - 2. Village chiefs
- D. Worship of many gods

II. The Apaches
- A. Migration
    - 1. From Northwest Coast
    - 2. To the plains and southwest
- B. Occupations
    - 1. Hunters
    - 2. Warriors
    - 3. Small hunters
- C. Tribal government
- D. Worship of many gods
- E. Relatives
    - 1. Navahos
    - 2. Padouca

III. The Blackfeet
- A. North Plains
- B. Occupations
    - 1. Hunters
    - 2. Fighters
- C. Governments
    - 1. Wisdom of the old
    - 2. Chiefs
- D. Worship of many gods
- E. Relatives
    - 1. Arapaho
    - 2. Cheyenne

IV. The Sioux
- A. Last great power
- B. Occupations
    - 1. Farmers
    - 2. Hunters
    - 3. Warriors

C. Government
  1. Laws
  2. Chiefs
D. Rituals

V. The Mound Builders
  A. South Central
  B. Advanced culture
  C. Occupations
    1. Builders
    2. Farmers
  D. Worship of many gods
  E. Tribal government

Suggested Activities

1. Make Indian Art -- E
2. Make Indian village --- E
3. Make canoe -- E
4. Well planned trip -- all grades
5. Pictorial booklet on Indian culture -- all grades
6. In-class assembly
7. Book reviews
8. Special reports from members of the class of Indian ances
9. Resource speaker
10. Use filmstrips, records, bulletin boards, etc.

A TEACHING UNIT
ON
DISSENT AND PROTEST

General Concepts:

1. Protest and dissent are forms of behavior which have certain motivating factors.

2. Protest, peaceful and violent, are an important part of the overall view of the development of our country.

General Skills:

1. Through gathering information and studying available data the student will be able to increase his skill in critically evaluating material and developing workable hypothe

2. The student will increase his ability to question his own motives of behavior and those of all groups, irregardless of his own beliefs on the issue.

3. The student will increase his ability to transfer ideas from one setting to another.

4. The student will acquire added skill in making valid generalizations as a result of drawing inferences from given material.

General Attitudes:

1. The student will develop the attitude that the effective citizen appreciates the fact that the democratic form of government allows for peaceful dissent and protest.

2. The student will develop the attitude that the effective citizen assumes his responsibility by being concerned and informed about the nature of protest and of violence and the conflicting values involved in a particular situation.

3. The student will develop the attitude that the effective citizen will critically evaluate all methods available to him which will cause change, one change is necessary, and proceed to choose those methods wisely and choose those which will be effective yet allow him to act in the most responsible method.

Objectives:

I. The student will understand the development of peaceful and violent protest movements and their role in the develo ment of our country.

A. The student will locate and organize data concerning four periods in our history which were and are dominated by dissent and protest movements.
   1. The American Revolution
   2. The Industrial Revolution
   3. The Great Depression
   4. Contemporary areas of dissent
      a. Civil Rights
      b. anti-war
      c. environmental conditions

B. The student will be able to interpret the information and draw parallels from each of these periods, thus formulating basic workable hypotheses concerning protest movements.

C. The student will increase his ability to work cooperatively within a group in locating material and making group decisions.

D. The student will develop the attitude that there exist a definite connection between protest and the democratic form of government.

II. The student will identify the difference between protest an
violence.

A. The student will be able to select means of engaging in effective, but peaceful protest.
    1. Letters of protest
    2. Right to assemble peaceably
    3. Boycott
    4. Strikes
    5. Petition

B. The student will recognize that the Constitution gives us the right to protest and dissent peaceably.

C. The student will recognize that violence may only be considered as a final report after all alternatives have been tried.

D. The student will develop increased skill in making decisions by evaluating a specific incident of protest an being able to formulate answers for the following thought questions after he has been given necessary dat on a particular issue of protest, such as the Vietnam W treatment of minority groups, etc.
    1. What would you do in this particular setting?
    2. How much does this particular issue really mean to you? How much are you willing to give to this effort?
    3. How does the history of this issue influence your decision to protest or not to protest?
    4. How will your action of protest affect others? How will it affect you? Will your action infringe upon the rights of others?
    5. Are you able to list possible alternatives to actual protest and have you tried all of them?
    6. Why would you consider violence in your protest and why not?
    7. Are you acting within the framework of the law in the means of protest you may choose?

E. The student will increase his appreciation of our democratic system which does allow for peaceful but effecti means of protest by its citizens.

F. The student will develop increased skill in evaluating facts and detecting propaganda in news media, speeches, demonstrations, etc. In developing this skill the student will be exposed to examples of protest and dissent. He will be expected to share with the class specific examples he has observed of forms of propaganda and distortion of the facts.

III. The student will be able to recognize certain motivations which have caused and are causing protest and dissent movement.

A. Religious Dissenters

B. Economic dissenters

C. Political dissenters

D. Social dissenters
    1. Desire for freedom and security
    2. Inability to cope with changing attitudes
    3. Dissatisfaction with prevailing conditions

IV. The student will be able to increase his skill in applying general concepts to particular instances.

POEM

Dissent and Protest was my group's bag.
We went right to work without a lag.

Our unit leader was Mr. Jim Hillis.
Of his ability we should all be "Hillis."

To quote an old adage, two heads are better than one.
In our case, four heads got together and ideas were spun.

Mr. Willie Simmons was selected to be leader of our clan.
When we had finished, we knew we had the right man.

Mrs. Georgia Jones of Fordyce is quite a smart gal.
Warren's LeRon Davis proved to be a very good pal.

Yours truly, Sue Fisher, completed our bunch.
We had a big job; at least this was our hunch.

Our group met each day in the Drama Center.
It's a very nice place, especially in the winter.

At first, we just conversed about why we chose,
Such a controversial subject, in which daily interest grows.

Demonstrations, marches, riots, boycotts, and strikes,
Protest, sit-ins, sick-ins, and the like.

Anti-war, civil rights, labor, pollution--all came to mind,
Students, draft-evaders--all others in the bind.

It's a subject prominent, and needs to be dealt with.
Get rid of prejudice, hatred, and all other myths.

Since our group was small, we all engaged in research.
Available material pulled out of the lurch.

Our first step was to set up objectives, attitudes, and skills
To do this we stayed up late and had to take pills.

These were difficult goals to try to work out.
Sometimes we got discouraged and would just pout.

First general concept were stated.
We hope for the best when they are rated.

One concept stated, protest is a part of our history.
Just do a little thinking, and this is no mystery.

Concept two says protest and dissent are behavior forms
With motivating factors aligned with the norms.

Some general skills this teaching unit did include
To increase abilities--to several I'll allude.

---The student will critically evaluate data and thus hypothesize.
All substantiated by material he must analyze.

---He will acquire added skill in making valid generalizations
Resulting from inferences drawn from particular situations.

---Added skill is questioning motives of self and of others,
Regardless of his own beliefs or those of his brothers.

General attitudes to be developed include an appreciation
Of the democratic government which allows peaceful demonstrations

We have several examples of successful dissent within our nation.
Attitudes also include realizing the effective citizen role in
   a particular location.

He must evaluate all methods of dissent available to cause
   necessary change in a particular situation.
He chooses those which allow him to act responsibly and with
   dedication.

Specific concepts, skills, attitudes were then composed
To effectively implement the general outline enclosed.

It is hoped the overall outline will have provided therein
For maximum student participation without teacher chagrin.

A narrative to supplement the outline was then written.
This involved much headwork and a lot of sittin'.

The resource bibliography should not be ignored.
If you use this material students won't be bored.

We wrote and rewrote to attain perfection.
We couldn't have done it without some direction.

But through our efforts we hope we've provided
A flexible outline by which you may be guided.

We finished our unit twice, and that's not easy.
Our first finish had a few part sleazy.

The fellowship we enjoyed while working here,
We will cherish forever year after year.

Poets and curriculum developers we may never be,
But it's our hope some service our unit will see.

In conclusion, our poetry may be deserving of a curse.
Our one sonsolation--Mr. Akins' jokes are worse!

--Sue Fisher

Evaluation Schedule

I. Staff

A. Daily-Each group leader will submit a daily report of the activities and progress in this area of responsibility. These reports should be filed with Jim Hillis by 5 p.m. each day.

B. A final evaluation report will be devised and distributed to the staff during the last week of the workshop. For those staff members who are not permanent ATAC staff, thes reports should be filed before leaving Arkadelphia.

II. Participant

A. Weekly-Each of the first two weeks a group of eighteen participants will be selected to make a weekly evaluation of the workshop activities of that week. The forms for these reports will be distributed each Thursday and should be returned to Mr. Hillis by noon the following day.

B. Final-Each participant in the workshop will be asked to complete a final evaluation form. This form will be distributed on the final Thursday of the workshop and will be completed and returned at that time.

Participant Evaluation Groups

	1st Week			2nd Week	
1.	Willie Simmons	Blevins	1.	James Raley	Bearden
2.	Eva Dixon	Stephens	2.	Mildred Blair	Plum Bay
3.	Sue Fisher	Okolona	3.	Ednadrine Harrington	Camden
4.	Alex Cann	Little Rock	4.	Charles Garner	Bearden
5.	Bobby Ramsauer	Arkadelphia	5.	Gladys Tollette	Eudora
6.	Doris Devoe	Dollarway	6.	Jean Graves	Wabbasek
7.	Sarah Orliecek	England	7.	Janet Benson	Arkadelp
8.	Audra Dennis	Little Rock	8.	Larone Davis	Warren
9.	Don Byrd	Monticello	9.	Eva Williamson	Wabbasek
10.	Mary Cox	Prescott	10.	Carroll Allison	Plum Bay
11.	James Mayes	Dermott	11.	Bettina Jones	Camden
12.	Bonnie Estes	Malvern	12.	Ida Boyd	Okolona
13.	Clinton Sanders	Malvern	13.	Tommy Stauling	Warren
14.	E. A. Rogers	Monticello	14.	Ora Dildy	Prescott
15.	Inza Watts	Fairview	15.	John McCrary	Gurdon
16.	Fredia Swan	Parkdale	16.	George Odom	Prescott
17.	Ruthell Hale	Arkadelphia	17.	Florida Westbrook	Dumas
18.	Lottie Hopkins	Phillips Co.	18.	Corrine Taylor	Sparkman

Participants Weekly Evaluation

Please give critical examination to the following questions, and answer them with honesty and frankness. We need your help in deciding what we are doing correctly and what we are doing incorrectly.

1. The high point of the weeks activity was:

2. The low point of the weeks activity was

3. I believe my relationship with the workshop staff is: (Check all the responses you find appropriate).

______ a. highly professional
______ b. open and communicative
______ c. not at all conducive to a successful workshop
______ d. not exceptional in any manner
______ e. about the same as with my associates in my home school
______ f. polite but not very personal outside the classroom
______ g. warm and friendly
______ h. characterized by a lack of real communication
______ i. conducive to professional and personal growth
______ j. cool and reserved, the others are aloof.

4. I believe my relationship with my fellow participant is: (Check all the appropriate responses).

______ a. highly professional
______ b. open and communicative
______ c. not at all conducive to a successful workshop
______ d. not exceptional in any manner
______ e. above the same as with my associates in my home school
______ f. polite but not very personal outside the classroom
______ g. warm and friendly
______ h. characterized by a lack of real communication
______ i. conducive to professional and personal growth
______ j. cool and reserved, the others are aloof.

5. I think more time in the workshop should be devoted to:

6. If you were the workshop director, what would you do next week that was not done this week, or what would you not do that has been done?

7. Please make any other comments you feel are important.

Staff Daily Evaluation

Name ______________________________ Date ________________

1. What happened that we want to happen again?

2. How can we make it happen?

3. What happened that we don't want to happen again?

4. How can we prevent its happening?

5. Weaknesses of the day.

6. Strengths of the day.

7. Additional comments.

EVALUATION: SOCIAL STUDIES WORKSHOP

The formal evaluation procedure for the workshop was composed of three separate devices a weekly questionnaire administered to a random sample of the participants, a daily report by each staff member, and a final evaluation form completed by all participants.

The objectives of the evaluation were (1) to maintain a study of the design and execution of the workshop plan as it related to participant needs and expectations and (2) to attempt a subjective examination of participant reactions which hereby would be related to the desired outcomes of the workshop.

The most obvious weaknesses in the evaluation procedure were the lack of statistical accuracy in any of its parts, and that the questionnaires were not directly keyed to the workshop objectives.

The strengths of the evaluation procedure were: (1) the continuous nature of the effort which allowed for immediate feedback from the participants which could be recycled into the program design, (2) the subjective nature of the questions allowed the participants to express themselves fully. They often availed themselves of this opportunity.

A copy of each of the three forms is contained in the appendix of this report.

Weekly Participant Reports

This instrument was designed to elicit from participants their subjective responses to the week's activities. The staff utilized the information gained from it to make alterations in the workshop schedule. During the workshop several changes were made in response to the evaluation results. For example, the procedures for construction of resource units were altered in accord with participant reaction, and additional time was provided for question and answer sessions with the keynote speakers.

In this questionnaire there was also an attempt to monitor the developing personal relationships among participants and between them and the staff. The vast majority of the responses to this section were positive in that they affirmed a warm, communicative and professional atmosphere in the workshop.

Daily Staff Reports

The objective of these reports was essentially the same as that of the weekly participant evaluations. They confirmed many of the participant observations and were utilized in the day to day decision making by the director and the staff.

Final Participant Reports

The purpose of the final evaluation was to encourage the participants to articulate their impression of the various workshop activities. It was hoped that from their reactions the sta could determine the success of the workshop.

These are the questions asked in the evaluation, and below each a selection of typical participant reactions.

1. Please comment on the strengths of the workshop.
    a. Being timely and specific.
    b. Created a feeling of open-mindedness among participants.
    c. The personal contact with other teachers.

d. Frank and open group discussions.

e. Staff availability of materials - introduction to new methods.

f. Excellent opportunity for better relationship between blacks and whites.

g. Brought about a closer relationship between the races.

h. Ideas and teaching materials to carry home with us.

i. The variety of speakers and subject areas.

j. Interrelationship between participants in group discussions.

k. Provided us a chance to understand our classroom problems.

l. Prepared us to work in an integrated school.

m. Opportunity to learn new techniques and ideas from other teacher and from speakers.

n. Ideas for new materials in teaching social studies.

o. Keynote speakers presented and talked on issues in a very objective way. However, this could hardly be placed above the discussion groups.

p. Varieties of films, discussion groups, and many different lecturers.

q. Provided a chance for teachers to understand certain problems that exist. Teachers have had to change their attitudes. This will enable them to do a more effective job in the classroom.

r. Inspired me to take a new look at my teaching techniques, and I feel that this will cause me to make some changes which may be for the better.

s. Program has been well planned; the variety of speakers and subjects has been a very good part of the program.

t. Brought a closer relationship between members of the races who attended the workshop.

u. Provided an excellent opportunity to better relations between blacks and whites..Many truths which have been hidden were unveiled in the discussion groups.

v. We had a definite program and had objectives which we met. Our feelings on the closed topics were expressed openly to that we could better understand our racial issues.

w. The black and white teachers have been able to exchange experiences, ideas, and facts that will help us work better in integrated schools.

2. Please comment on the weaknesses of the workshop.

   a. Too few black speakers.

   b. The discussion groups should have been regrouped during the workshop so we could get more ideas.

   c. "Hashing" over and over and over the history of the past slavery situation.

   d. Too little exposure to information on classroom innovation in the social studies.

   e. The mixing of elementary and secondary teachers in the work groups.

   f. Lack of structure in the work groups.

   g. Discussion group was rather boring at times.

   h. Too few administrators involved in workshop.

   i. Too much repetition.

3. (A) Which part of the workshop has been of the most value to you personally? (B) Which was least valuable?

   a. The opportunity for self expression.(most)

   b. The information about Black History. (Most)

   c. The information about using the inquiry method. (most)

   d. The demonstration teaching. (most)

   e. Too many films on black men. (least)

4. Could you, with the assistance of the ATAC staff, develop an in-service program for your school dealing with the ideas and materials of this workshop? What problems would you anticipate?

   a. No - community resistance to change.

   b. Maybe - but I anticipate administrative resistance.

c. No - the administration will not allow it.

d. Yes - but there would be no problem involving the teachers

e. Yes - it would be very good for the school.

f. Yes - but there is a lack of professional attitudes in the system.

g. Maybe - there will be some administrative resistance, however.

5. Would you encourage your associates to attend a workshop of this nature? Why or why not?

a. Yes - because so much information is presented.

b. Yes - because it helps us all see our weaknesses.

c. Yes - because of the better race relations it promotes.

6. What did you learn in terms of methods, teaching habits, attitudes, and behavior patterns?

a. I learned about a lot of material, but my teaching behavior will not change.

b. I learned how to teach controversial issues in the classroom.

c. How to use audio-visuals correctly in social studies.

d. How to see other people's point of view, and to react to it intelligently.

e. Very little of worth; mostly I just got reinforcement.

f. Any person whose attitude has not been changed by this workshop -- nothing can help them.

g. I learned we can do a better job if we pay attention to the rights of others.

h. How to use a library more effectively.

i. How to guide a classroom discussion.

j. More new methods to liven up my classroom.

k. How to express myself and how to get my students to expres themselves on social studies topics.

l. I learned to help or guide the students in learning by providing materials for them to find answers to questions.

APPENDIX

SOCIAL STUDIES
WHAT I LIKE, WHAT I DON'T LIKE, WHAT IT SHOULD BE.

by

Mary Kaye Sandford

One of the things you're not going to believe when I'm finished today is that I like social studies. So, I decided to say now that I do like social studies.

This past year I was exposed to a social studies class which I really enjoyed and got a lot out of at the same time. It was a class in Comparative Political and Economic Systems. There were several reasons I enjoyed the class. One was that I had a very good teacher. In this class there were no ready-made answers nor facts to memorize. I was, also, inspired to doing a lot of outside reading.

In the past I've seen many faults in the way social studies has been taught, and I feel that they should be brought to your attention, not for the purpose of offending anyone, but so that these might be corrected and social studies could be made meaningful to all.

Student concern for the world's social problems is greatly increasing and is being influenced daily by incidents such as those at Kent State and Jackson, Mississippi. With these concerns much frustration is also building up and is responsible for many of the tensions felt in high schools and colleges around the nation. In order that schools may meet these concerns, administrators and teachers muct be willing and ready to change certain things about the present school system.

One of these things would be the establishment of a relevant curriculum in the schools. This means you must make your social studies classroom a place where the world's problems can be discussed instead of a hiding place from the world of today and discussing only the world of the past.

For years and years social studies has been only the memorization of factual information. Perhaps twenty years ago this would have been a satisfactory way to teach social studies. But we're living in a world where social problems have grown at an enormous rate in every aspect of our society so much so that we're living in an almost totally different world from that of twenty years ago. With these social problems in mind we look upon memorization of dates, U. S. Presidents, states and their capitals, and the Gettysburg Address as nothing more than a waste of time.

Another thing we are deeply interested in today is searching for the truth, setting the record straight about things that have already happened. Because of the dishonesty and

and ignorance on the part of textbooks and some teachers, many, many people have been indoctrinated and many social injustices have been created. Take for instance the treatment of the Black man in American history books. Thousands of people in your generation and many people in mine are growing up believing the only history a Black man ever had was that of picking cotton and singing the blues. Not many high school students or adults know that it was a Black man by the name of Charles Drew who discovered blood plasma. Do you know that the same man bled to death in an Atlanta, Georgia, hospital waiting room because they wouldn't give a room to a black person? The American Indians are another example. Listen to this quote from an American history book: "Though Indians did help the early settlers and have made some cultural contributions, on the whole their effect on this country has been bad because they hindered our Western expansion." There are many people who believe this. Why don't we discuss how Indians were murdered, cheated and bribed until they gave all their lands to the white man? Things like this are still going on today. Indians are kept on a poverty-stricken reservation and owned by a bigoted federal bureau. Indoctrination must be stopped and we must have a chance to learn the way things really happened and are happening today.

Along with a good textbook has to come the use of other books as well. A textbook is usually far too limited in perspective and we need to be able to study the whole issue. There are quite a lot of paperback books written on relevant topics that need to be discussed in our school. Students who have read a lot on current issues have many educational advantages as well as being informed as to what's going on in the world.

Perhaps there are not many students in Arkansas who are openly dissenting, who are coming out and saying they want changes made. But dissent is there. It may be hidden, but that really doesn't matter. What we are asking for is something that would benefit and appeal to all students. This is similar to the situation we are in in asking for changes out of society. We feel that it is something that would appeal to all people. But to communicate our message has not been easy. People may hear us, but we aren't taken seriously. Half a million people go to Washington, D. C. to protest and the President watches a football game. The point I'm getting at is that in your classroom you have an opportunity to listen to those who care and try to bring out something in those who don't. Believe me when I say this is urgent and something that must begin now.

The Russian poet, Yeutushenko, in his poem "Lies" tells an important thought which I've tried to say to you today, and I believe is worth remembering:

> Telling lies to the young is wrong.
> Proving to them that lies are true is wrong.

Telling them that God's in his heaven and all's well
with the world is wrong.
The young know what you mean. The young are people.
Tell them the difficulties can't be counted,
And let them see not only what will be,
But see with clarity these present times.
Say obstacles exist they must encounter, sorrow happens,
hardship happens.
The hell with it. Who never knew
The price of happiness will not be happy.
Forgive no error you recognize;
It will repeat itself, increase, and afterwards our
pupils will not forgive in us what we forgave.

WHAT SOCIAL STUDIES FAILED TO DO FOR ME IN HIGH SCHOOL.

by

Jesse Simmons

In analyzing my study of the social sciences in high school, I would say my primary criticism was the traditional attitudes of the instructors in presenting the material. By this statement, I am referring to the persistent actions of the instructors in teaching the material as it had been taught to them. For example, particularly in the area of history, my teachers taught this course with the attitude that history was merely the learning of historical data to write on tests without any relevancy to present day society.

Another point which is related to the former criticism was the failure of the teachers to interpret major historical events and impart some meaning to the students of the necessity of learning past material in order to shed light on present situations.

Another criticism in the social studies was the almost complete exclusion of the Black Americans from U.S. history. Sure, such names as Booker T. Washington and Christopher Attucks were mentioned, but that's all. Black men such as Lewis Howard Latiner who executed the drawings and assisted in preparing the application for the telephone patent for Alexander Graham Bell, Granville Woods who invented the telegraph system which sent messages between moving trains, or Garret Morgan who invented the traffic light in 1923 were completely unheard of until my first year in college. Not that the black man deserves any special treatment in history, but it would have been very enlightening for my high school teachers to have pointed out Latiner's assistance in the invention of the telephone.

PREJUDICE TESTS

SECTION A

1. Everyone in America should have equal opportunities to get ahead.

A ___ a ___ U ___ d ___ D ___ 1. ( )
1 2 3 4 5

2. All people should be treated as equals in the eyes of the law.

A ___ a ___ U ___ d ___ D ___ 2. ( )
1 2 3 4 5

3. People should help each other in time of need.

A ___ a ___ U ___ d ___ D ___ 3. ( )
1 2 3 4 5

4. Children should have equal educational opportunities.

A ___ a ___ U ___ d ___ D ___ 4. ( )
1 2 3 4 5

5. Everyone with similar qualifications should have equal right to hold public office.

A ___ a ___ U ___ d ___ D ___ 5. ( )
1 2 3 4 5

6. Each person should be judged according to his own individual worth.

A ___ a ___ U ___ d ___ D ___ 6. ( )
1 2 3 4 5

7. I believe in the principle of brotherhood among men.

A ___ a ___ U ___ d ___ D ___ 7. ( )
1 2 3 4 5

8. Businesses offering accommodations should make their services equally available to everyone.

A ___ a ___ U ___ d ___ D ___ 8. ( )
1 2 3 4 5

9. Under our democratic system people should be allowed to live where they please if they can afford it.

A ___ a ___ U ___ d ___ D ___ 9. ( )
1 2 3 4 5

10. I believe that all public recreational facilities should be equally available to all people.

A ___ a ___ U ___ d ___ D ___ 10. ( )
1 2 3 4 5

SECTION B

1. I would be willing to have a Negro (white) as my supervisor in my place of work.

A ___ a ___ U ___ d ___ D ___ 1. ( )
1 2 3 4 5

2. If I went on trial I would not mind having Negroes (whites) on the jury.

A ___ a ___ U ___ d ___ D ___ 2. ( )
1 2 3 4 5

3. If a Negro's (white's) home burned down, I would be willing to take his family into my home for a night.

A ___ a ___ U ___ d ___ D ___ 3. ( )
1 2 3 4 5

4. I would not mind having Negro (white) children attend the same school my children go to.

A ___ a ___ U ___ d ___ D ___ 4. ( )
1 2 3 4 5

5. I believe that I would be willing to have a Negro (white) represent me in the Congress of the U. S.

A ___ a ___ U ___ d ___ D ___ 5. ( )
1 2 3 4 5

6. I would not mind if my children were taught by a Negro (white) school teacher.

A ___ a ___ U ___ d ___ D ___ 6. ( )
1 2 3 4 5

7. I would be willing to invite Negroes (whites) to a dinner party in my home.

A ___ a ___ U ___ d ___ D ___ 7. ( )
1 2 3 4 5

[illegible]

8. I would be willing to stay at a hotel that accommodates Negroes as well as whites.

A ___ a ___ U ___ d ___ D ___ 8. ( )
   1   2   3   4   5

9. I would be willing to have a Negro (white) live next door to me.

A ___ a ___ U ___ d ___ D ___ 9. ( )
   1   2   3   4   5

10. I don't think I would mind if Negro (white) children were to swim in the same pool as my children.

A ___ a ___ U ___ d ___ D ___ 10. ( )
   1   2   3   4   5

Adapted from Frank R. Westie, "The American Dilemma; An Empirical Test", _American Sociological Review_, 30, 4 (August, 1965), 527-538.

THE USE OF THE "CULTURE" CONCEPT IN THE TEACHING-LEARNING SITUATION

by

Mrs. Juanita Sandford

I. Anthropology's contributions to modern thought
   A. Studies mankind as a whole
   B. Makes generalizations about human nature only after they have been validated cross-culturally by means of the comparative method
   C. Replaces laboratory experiments with field studies in order to test theories and hypotheses
   D. Through the use of the culture concept, anthropology analyzes the forces making for stability and change

II. The Concept of Culture
   A. Definition -- "Culture is the sum total of integrated, learned behavior patterns which are characteristic of the members of a society and which are therefore not the result of biological inheritance."
   B. Characteristics
      1. Learned or acquired -- not instinctive
      2. Transmitted -- importance of language
      3. inculcated -- repeatedly impressed

4. Integrated -- internal consistency in norms
5. Dynamic -- changes in a matter of years to something unrecognizable
6. Variable -- outstanding characteristic

C. Function of culture -- utilitarian
   1. Material culture
   2. Non-material culture

D. Conditions necessary for the development of culture
   1. Capacity to learn
   2. Capacity for symbolic communication
   3. Capacity for innovation -- discovery and invention
   4. Growth of culture -- exponential rate of growth. (Incidentally, the authorities tell us that knowledge grows at the same rate or according to the same principles.)

E. Culture universals -- patterns which all people have in common
   1. Language
      a. prelinguistic screaming and random sound
      b. babbling
      c. imitation
      d. true speech
   2. Material traits -- dress, food, shelter
   3. Family systems
   4. Government and law
   5. Religion and ethics
   6. Art froms
   7. Mythology and scientific knowledge
   8. Property and distribution of goods
   9. War -- There is some doubt about this. Not all people know the same kind of war or have the same concept of war.

F. Culture is a main determinant of personality. Five factors which determine personality and shape the social life of man:
   1. Heredity
   2. Environment
   3. Group
   4. Culture
   5. Unique experience

G. Cultural bias -- ethnocentrism
   Definition -- "The preferential feeling which people have for their own groups. The 'we' feeling." -- Franklin Giddings

H. Cultural relativity -- "The ability to evaluate behavior and institutions of another people in terms of its own social organization without introducing the distortion of one's own biases as a member of a different culture." --Ashley Montague, Man In Process, (Cleveland: The World Publishing Co., 1961) p. 44.
   A. Cultural bias (ethnocentrism), a barrier to our understanding
   B. Why it is unsound to compare different peoples and their ways of life. "All normal human beings are everywhere born as culturally indifferent animals

and they become differentiated according to the social group into which they happen to be born." Montague, p. 30.

C. Much experience and contact will produce a complex culture. Little contact and experience will produce a simple culture.

REVISED VERSION OF THE UNESCO STATEMENT ON RACE

1. Scientists are generally agreed that all men living today belong to a single species, *Homo sapiens*, and are derived from a common stock, even though there is dispute as to when and how different human groups diverged from this common stock.

The concept of race is unanimously regarded by anthropologists as a classificatory device providing a zoological frame within which the various groups of mankind may be arranged and by means of which studies of evolutionary processes can be facilitated. In its anthropological sense, the word "race" should be reserved for groups of mankind possessing well-developed and primarily heritable physical differences from other groups. Many populations can be so classified but, because of the complexity of human history, there are also many populations which cannot easily be fitted into racial classification.

2. Some of the physical differences between human groups are due to differences in hereditary constitution and some to differences in the environments in which they have been brought up. In most cases, both influences have been at work. The science of genetics suggests that the hereditary differences among populations of a single species are the results of the action of two sets of processes. On the one hand, the genetic composition of isolated populations is constantly but gradually being altered by natural selection and by occasional changes (mutations) in the material particles (genes) which control heredity. Populations are also affected by fortuitous changes in gene frequency and by marriage customs. On the other hand, crossing is constantly breaking down the differentiations so set up. The new mixed populations, in so far as they, in turn, become isolated, are subject to the same processes, and these may lead to further changes. Existing races are merely the result, considered at a particular moment in time, of the total effect of such processes on the human species. The hereditary characters to be used in the classification of human groups, the limits of their variation within these groups, and thus the extent of the classificatory subdivisions adopted may legitimately differ according to the scientific purpose in view.

3. National, religious, geographical, linguistic and cultural groups do not necessarily coincide with racial groups; and the cultural traits of such groups have no demonstrated connection with racial traits. Americans are not a race, nor are Frenchmen, nor German; nor ipso facto is any other national group. Muslims and Jews are no more races than are Roman Catholics and Protestants; nor are people who live in Iceland or Britain or India, or who speak English or any other language, or who are culturally Turkish or Chinese and the like, thereby describable as races. The use of the term "race in speaking of such groups may be a serious error, but it is one which is habitually committed.

4. Human races can be, and have been classified in different ways by different anthropologists. Most of them agree in classifying the greater part of existing mankind into at least three large units, which may be called major groups (in French grand races, in German Houptrassen). Such a classification does not depend on any single physical character, nor does, for example, skin color by itself necessarily distinguish one major group from another. Furthermore, so far as it has been possible to analyze them, the differences in physical structure which distinguish one major group from another give no support to popular notions of any general "superiority" or "inferiority" which are sometimes implied in referring to these groups.

Broadly speaking, individuals belonging to different major groups of mankind are distinguished by virtue of their physical characters, but individual members, or small groups, belonging to different races within the same major group are usually not so distinguishable. Even the major groups grade into each other, and the physical traits by which they and the races within them are characterized overlap considerably. With respect to most, if not all, measurable characters, the differences among individuals belonging to the same race are greater than the differences that occur between the observed averages for two or more races within the same major group.

5. Most anthropologists do not include mental characteristics in their classification of human races. Studies within a single race have shown that both innate capacity and environmental opportunity determine the results of tests of intelligence and temperament, though their relative importance is disputed.

When intelligence tests, even non-verbal, are made on a group of non-literate people, their scores are usually lower than those of more civilized people. It has been recorded that different groups of the same race occupying similarly high levels of civilization may yield considerable differences in intelligence tests. When, however, the two groups have been brought up from childhood in similar environments, the differences are usually very slight. Moreover, there is good evidence that, given similar opportunities, the average performance (that is to say, the performance of the individual who is representative because he is surpassed by as many as he surpasses), and the variation round it, do not differ appreciably from one race to another.

Even though psychologists who claim to have found the greatest differences in intelligence between groups of different racial origin, and have contended that they are hereditary, always report that some members of the group of inferior performance surpass not merely the lowest ranking member of the superior group, but also the average of its members. In any case, it has never been possible to separate members of two groups on the basis of mental capacity, as they can often be separated on a basis of religion, skin color, hair form or language. It is possible, though not proved, that some types of innate capacity for intellectual and emotional responses are commoner in one human group than in another, but it is certain that, within a single group, innate capacities vary as much as, if not more than they do between different groups.

The study of the heredity of psychological characteristics is beset with difficulties. We know that certain mental diseases and defects are transmitted from one generation to the next, but we are less familiar with the part played by heredity in the mental life of normal individuals. The normal individual, irrespective of race, is essentially educable. It follows that his intellectual and moral life is largely conditioned by his training and by his physical and social environment.

It often happens that a national group may appear to be characterized by particular psychological attributes. The superficial view would be that this is due to race. Scientifically, however, we realize that any common psychological attribute is more likely to be due to a common historical and social background, and that such attributes may obscure the fact that, within different populations consisting of many human types, one will find approximately the same range of temperament and intelligence.

6. The scientific material available to us at present does not justify the conclusion that inherited genetic differences are a major factor in producing the differences between the cultures and cultural achievements of different people or groups. It does indicate, on the contrary, that a major factor in explaining such differences is the cultural experience which each group has undergone.

7. There is no evidence for the existence of so-called "pure" races. Skeletal remains provide the basis of our limited knowledge about earlier races. In regard to race mixture, the evidence points to the fact that human hybridization has been going on for an indefinite but considerable time. Indeed, one of the processes of race formation and race extinction or absorption is by means of hybridization

between races. As there is no reliable evidence that disadvantageous effects are produced thereby, no biological justification exists for prohibiting intermarriage between persons of different races.

8. We now have to consider the bearing of these statements on the problem of human equality. We wish to emphasize the equality of opportunity and equality in law in no depend, as ethical principles, upon the assertion that human beings are in fact equal in endowment.

9. We have thought it worthwhile to set out in a formal manner what is at present scientifically established concerning individual and group differences.

(A) In matters of race, the only characteristics which anthropologists have so far been able to use effectively as a basis for classification are physical (anatomical and physiological).

(B) Available scientific knowledge provides no basis for believing that the groups of mankind differ in their innate capacity for intellectual and emotional development.

(C) Some biological differences between human beings within a single race may be as great as or greater than the same biological differences between races.

(D) Vast social changes have occurred that have not been connected in any way with changes in racial type. Historical and sociological studies thus support the view that genetic differences are of little significance in determining the social and cultural differences between different groups of men.

(E) There is no evidence that race mixture produces disadvantageous results from a biological point of view, whether for good or ill, can generally be traced to social factors.

PUTTING THE NEGRO BACK INTO AMERICAN HISTORY

BY

G. Everett Slavens

The title of this presentation may seem ridiculous to many who subscribe to a rather popular definition of history. As it is presentated in many textbooks, and particularly as it is taught in many classrooms, history is a great junk heap of facts to be memorized in some chronological order. The only requirement is that these facts must be out of the past.

If we accept this definition of history, it is not possible to put the Negro back into American history, for he has been out of it. Surely none of us would deny the presence of black men throughout the American experience, and any chronological assembling of data from the American past would have to include items from the black community.

Yet sophisticated historians from Heroditus to Hofstadter have rejected this definition of their discipline. History is rather the body of insights which men have had into their past and it is not ordered by chronology but by sensitivity, imagination and the cultural mileau of the observer.

By this definition of history, there is a need to put the Negro back into American history, and the task is a mighty one. Yet it is one which all of us in this room are engaged. It is one which calls for the best which can be offered by the professional historians and which requires the best which can be offered by the classroom teacher and the student at all levels of the academic ladder.

Historians have expressed a variety of attitudes toward the Negro as a participant in the American culture. Writing in 1790 the French philosopher, St. John de Creve-Cour, asked the rhetorical question "What is the American, this new man?" and answered, "He is a European or the son of a European." In effect, he defined the black man out of American history. For the first three centuries of American development, historians generally followed the same procedure; they ignored the black men, the black experience and the impact of that experience on the whole society.

Even when, in the early twentieth century, the black man began to creep onto the pages of textbooks and monographs, the comments about his actions reflected the extreme racism which was so prevalent among the educated and uneducated alike. The great frontier historian, Frederick Jackson Turner, contended that the whole slavery issue was exaggerated by most scholars. Charles A. Beard observed that the whole question of Negro suffrage during the Reconstruction period after the Civil War "would have been humorous if it hadn't been so ludicrous."

Even contemporary historians approach the history of black Americans from the perspective of this era. White scholars see the black experience through colorless glasses. Those from the North see black people as whites with black skins while southerners have made them honorary southerners. Many black historians, on the other hand, have exaggerated his uniqueness and his contributions far out of proportion.

We, however, cannot afford any of these attitudes. We can no longer ignore the black community, for it will not let us. Neither can we afford the myths which have been so much a part of that which even scholars have said about it, for black people are too important to the life of our times. Any list of the great issue of this generation would have to include the civil rights movement, the ghetto revolt, the black search for identity, the American search for values and the relationship of the United States to the citizens of two thirds of the world's nations who are not white. The history of black Americans is basic to all of these matters, and we must all know that history if we are to deal with them effectively.

Recognizing the task before us, though, is not enough. The question which concerns all of us is, "How will we do it?" Whose task is it and how can it be accomplished?

Clearly the primary responsibility falls on those of us who are engaged in the teaching of the social studies. Both by our training and by the nature of our subject matter, we must provide most of the leadership and most of the effort. Professional historians, social scientists, and other scholars can provide us with valuable information and approaches, but we are where the action is. We are in the classroom with the students. If we don't accomplish the task, it isn't going to be done.

This inevitably brings us to the question "Is this a task for black teachers or is it one for white ones too?" Certainly those of us who are white can never know what it means to be black in a society so influenced by racism. Yet this is a task which must be accomplished with all of our people, white as well as black. It will require all of our teaching resources, and we can ill afford to exclude the dedicated able white teacher simply because he is white.

Perhaps black teachers and white teachers working together can keep each other honest. Team teaching would be helpful for black teachers and white teachers to meet together to discuss the subject matter and to share insights into methodology. Both the students and the teachers would profit considerably from this kind of exchange.

This is not a matter which can be accomplished by good intentions and right attitudes alone. Scholars in this field grow more numerous each year, and their interpretations are most helpful. The teacher would do well to enroll in college level courses in black studies where it is possible. There is a tremendous amount of material being published in this field, and the busy teacher would do well to read as much as possible. Here again, all of us would do well to exchange ideas and resources with each other.

Then there is the question of curriculum. Theoretically, information about black Americans should be integrated into courses about Americans in general, for most of the black experience has been integrated as well as segregated. However, in a society in which racism has been so pervasive and which has been so highly segregated, special courses where they are possible, and special units within courses where they are not, are essential. Until we can overcome the myths about the

Negro past and the centuries of ignoring that past, we must focus on the development of the black community and the contributions of that community to the growth of our American civilization.

During the last five years many courses and programs in black studies have been introduced. Many of these have been outstanding while others have seriously lacked academic respectability. Some have been put together by people who were not competent because those who were competent refused to provide the needed leadership. In other instances they have been thrown together hastily, and we might also say begrudgingly, under pressure from militant young black students whose demands for change were justified, but whose proposals as to how to accomplish the change were less wise. It is to be hoped that many of these problems can be overcome as black history gains experience and leadership.

In this field as in any other, it is necessary to make some value judgments. Black people are capable of building a sophisticated culture and in fact did so in West Africa in the centuries before the coming of the white man to America. American Negro slavery was one of the most humanly degrading institutions ever created by man. Black Americans did achieve significant success in the dominant white American society. In areas like values, religion, music, the dance and literature, as well as labor, the black community made a magnificent contribution to the American culture. These judgments must be made and they must be documented.

However, it must be remembered that black history is basically a part of history and specifically of American history. The same standards by which other history would be evaluated by must be applied to it, and the temptation to use it simply as a means of "helping the Negro" must be avoided. Black people have been deprived of their rightful place in American society, and the study of their past can help them obtain what is rightfully theirs. However, history which is merely a propaganda tool is not legitimate history.

Too many of us approach black history with a straight face and an ax to grind. Were"up tight". If there is humor in black history, we must see it and admit it. If there is irony we must recognize it. For example, it is ironical that Liberia, established as a home for free American Negro slaves, became a trading post for an illicit trade of other black people. It is ironical that Haiti, which was created out of revolution by slaves seeking their freedom, immediately saw free black men seize other black men and hold them in slavery. However, nothing in the black experience is as ironical as white Americans proclaiming the Declaration of Independence and conceiving of themselves as the bastion of liberty while at the same time holding black human beings in the most degrading form of slavery ever known.

Further, we must not eliminate one set of myths simply to substitute another. Benjamin Banneker and W.E.B. DuBois were giants in their own or any other time. But let us not make heroes out of bums or geniuses out of the mediocre simply because they are black. Admittedly we white people have long done this kind of thing, but let us call it like it is whether black or white.

The task before us is a gigantic one, but it must by accomplished. It will require that we be dedicated to the search for truth wherever that search may lead us. It will require that we tell it like it is. The task before us is not an easy one and it is not one which can be accomplished overnight.

Yet it is a task which we must undertake. Clearly the consequences are too great if we do not, and the possible rewards too great if we do.

Finally, it is a task which is ours. In the classroom where teachers and students are involved with one another we are on the front lines. If we don't do it, it won't be done.

THE PLIGHT OF THE AMERICAN INDIANS

by Dan B. Blake

"There are many ways of killing people. You can shoot them. you can starve them. You can gas them in chambers. Or, if you want to be more subtly effective, ... you can make them forget who they are."[1] So Rabbi Joseph Miller describes the Russian solution to their "Jewish problem." Strange as it may sound, one need only substitute "Indian" for "Jew" and "American" for "Russian" to get an accurate picture of how Americans have dealt with their "Indian problem."

A confession is in order. Until recently most of us were unaware of the existence of an "Indian problem." Looking back over the notes I used to teach some survey courses in American history on a college level, I was surprised to discover that Indians were mentioned as prelude to the main event, (the arrival of the white man), as vague footnotes in a series of treaties, and thereafter largely dismissed as not germane to the story of this nation. I stand guilty of having distorted our history by ignoring the history of these conquered people living among us. And how have you told that story?

Today the descendants of these original Americans, some 600,000 Indian men, women and children, are the special charges of the Government of the United States. "The inheritor of defeat the Indians remains a stranger in his homeland -- America's prisoner of war. Despite three centuries of systematic effort to destroy or absorb the American Indian, he shows no sign of disappearing. His culture has been deeply and purposely eroded, yet it persists. His alienation increases, while his number grows. The Indian, the first American, today is the most invisible of the poor.

-- Indian infant mortality after the first month of life is three three times the national average.
-- The average life span of the Indian is 44 years, nearly one-third of the national average of 64 years.
-- The Indian's yearly income average, $1,500, is half the national poverty level."[2]

While the Indians account for no more than one-half of one per cent of our population, they demonstrate in vivid fashion the failure of three centuries of experimentation. Within the relatively small world of the Indian and especially in our effort to "care and tend the poor" as reflected in the Indian bureaucracy (B.I.A.) (that has now reached a ridiculous ratio of one official for every 18 Indians), is mirrored all national efforts to help others help themselves. What the mirror reflects is not comfortable. The reflection is a "statement about ourselves ---a society so arrogant and insecure that it persists in its efforts to destroy the last vestiges of a culture and people with as many as twenty-five thousand years experience on this continent."[3]

Historically, the attitudes of whites toward Indians in the area now the United States illustrates any and all of the phenomena of race relations. Violent conflict, mass explusion -- a forced transplanting of the tribes, and ineffective efforts to assimilate the Indain into what we call the "mainstream" of American life have at one time or another been characteristic of how America deals with the "Indian problem." Segregation has been practiced during nearly all this time in areas where Indians live. And, we find sporadic expressions of tolerance, sympathy an even sentimental idealization in white-Indian relations -- in areas where Indians do not live. Now the Anglo-Americans, who have applauded the quiet strength and patience of the Indain, are surprised to hear shouts of "Red Power" in the land and to see young militants proud of their Indianness, denouncing the "Uncle Tom-Tom" and telling the white man to "go home." In a recent address Dick Gregory reminded us that when the red man tells the white man to go home, he's talking about the "big trip."

The longest war in American history is the one between white and Indians which began in 1607 and continued for two hundred years down to the final massacre at Wounded Knee, South Dakota, in 1890.[4] While good, white-Indian relations were present at first, prejudice and greed in New England whites ended the peaceful coexistence. During the seventeenth, eighteenth, and nineteenth centuries the conflict raged. And, the way the story is ordinarily presented, the Indian is always the barbaric villain. Contrary to "Hollywood history," the whites were often the immediate aggressors, and sometimes shot peaceful red men on sight, just to make sure they would give no trouble. "At Sand Creek, Colorado, in 1864, Colonel J. M. Chevington's militia massacred i cold blood some 400 Indians who apparently thought they had been promised immunity. The squaws were shot praying for mercy, the children had their brains dashed out, and the braves were tortured, scalped, and unspeakably mutilated."[5]

Indians are usually given credit for introducing the tradition of scalping and this art has often been cited as evidence of the red man's barbarity. This may or may not correct. The record reveals that whatever the origin, "white men early offere to pay bounties on dead Indians, and scalps were actual proof of the deed." Governor Kieft of New Netherland is usually credited with the idea of paying for Indian scalps, as they were more convenient to handle than whole heads ... By liberal payments for scalps, the Dutch virtually cleared southern New York and New Jersey of Indians before the English supplanted them. By 1703 the Colony of Massachusetts was paying the equivalent of about $60 f every Indian scalp. In the mid-eighteenth century, Pennsylvania fixed the bounty for a male Indian scalp at $134; a female's was worth only $50. Some white businessmen simply hatcheted any old Indians that still survived in their towns."[6]

As the population of the colonies in early America continue to rise and the states east of the Mississippi were admitted to the Union, islands of red men were left marooned on islands coveted by their white neighbors. Mass explusion of the Indians to the wide-open spaces of the West seemed to be the only feasible solution. In the 1830's President Andrew Jackson, who shared the brutal creed of his fellow Westerner's that "the only good Indian was a dead Indian," threw his support behind the scheme to transplant the Cherokees from Georgia. The red men were to exchange their ancestral lands for tracts in the wilds beyond the Mississippi, notably in what is now Oklahoma. Congress wrote into law that the Indians could be "permanently" assured of no further encroachment by the insatiable white man. Scores of treaties were negotiated, most of them being only scraps of paper in light of the fact that the "permanent" frontier lasted about fifteen years.

The uprooting of more than 100,000 Indians occurred in the 1830's. Many of the victims (ancestors of some of us) suffered intensely from hunger and exposure on the "Trail of Tears." Only a few tribes resisted eviction, but a group of Indians of Illinois and Wisconsin under the leadership of Black Hawk chose to fight for their ancestral lands. They were harshly crushed in 1832 by regular troops, including Lieutenant Jefferson Davis of Mississippi, and by volunteers, including Captain Abraham Lincoln of Illinois.[7]

The problem of "a place to be" and land of their own has continued to plague the Indians. In the name of progress the Indian land remains the subject of continual and unrelenting expropriation. Between the years 1887 and 1966, the Indian land base has decreased from 138 million acres to 55 million acres.[8] By warfare, by treaties that were worthless, and by action of his Keepers for his "own good" the land has been squandered. Land is the Indian's principal, but dwindling asset.

In the 1880's, there was another shift in the white man's policy for the Indian. The Indian who had survived the violent conflict and lived through countless transplants, was to be "civilized," assimilated, "Americanized." "This meant the destruction of his tribal organization, suppression of his pagan religion and ceremonies, cutting his hair short and teaching him to dress like the whites, making him speak English, emancipating him from his ancient customs, developing in him the ideas and values of white society, making him a rugged, go-getting individualist."[9] In 1887, Congress passed an act which provided for the destruction of the reservations by giving to each Indian a share of the reservation lands. This share was to be held in trust for a period of 25 years, during which time it could not be taxed or sold. After that, the Indians would be given a fee patent and be declared competent to manage his own affairs. Senator Dawes, whose name is attached to the act, insisted that "it would create in the Indian that spirit of selfishness which, in the Senator's opinion, was the main motivation of white civilization."[10]

Destruction of communal ownership of land was not the only means employed to accelerate the Indian's assimilation. His children were placed in boarding schools, where they were taught to repudiate their Indian culture and embrace the standards of of the whites. Ancient arts were allowed to wither and his language was systematically surpressed. Even today children are sent as far as 6,000 miles away from their parents to boarding schools, are instructed to write a composition on the topic: "Why We Are Happy the Pilgrims Landed," and have been overheard to pray: "Dear Lord, help me not to hate my mother and father."[1]

The policy of compulsory and rapid "Americanization" which was more or less official from the middle of the nineteenth century until the 1920's proved a miserable failure. Beginning under Herbert Hoover and becoming the style of the New Deal era was a new policy of cultural pluralism. The underlying philosophy was "the simple principle of treating Indians as normal human beings capable of working out a normal adjustment to and a satisfying life within the framework of American civilization, yet maintaining the best of their own cultural and racial idiosyncrasies."[13] Sounding good principle, the policy largely "encouraged Indians to remain in their picturesque and colorful beads and feathers, which was in effect to make them a living national monument." By 1950 the policy changed again to one of assimilation. Confusion continued through the 1960's.[14]

Seldom have the Indians been asked what they want. Rarely have they been invited to participate in the management of their own lives. Whether the policy has been to exterminate, to segregate, to assimilate, or to tolerate, every aspect of the Indian's life has been affected and defined by his relationship to one agency of the Federal Government: the Bureau of Indian Affairs. Acting as the agent of the U. S. Government, the Bureau of Indian Affairs determines, from birth to death, "his home, his land, his reservation, his schools, his jobs, the stores where he shops, the tribal council that governs him, the opportunities available to him, the way in which he spends his money, disposes of his poverty, and even for the way he provides for his heirs after death."[15]

This "caretaking" Bureau had its beginning in 1834 as a division of the War Department. At that time, the Bureau defined Indians as sovereign nations with whom one entered into peace treaties and enforced promises to cease hostilities. In 1849, the Bureau of Indian Affairs was permanently transferred to the Department of the Interior. The Indians were then defined in terms of land-areas reserved for a conquered people. And in 1924, the definition again changed as Indians were granted citizenship. Wherever located and however it defined Indian, the Bureau of Indian Affairs is a pervasive presence in the Indian world as trustee, governor, and benefactor.[16]

Some have seen the administration of Indian affairs by the Bureau as a lesson in "how not to help people help themselves." Others have acknowledged the invaluable assistance of the B.I.A. over the years. In the opinion of this writer, the writer has been at times a help to the Indian, but more often, it has been a source of frustration.

Where American Indians are concerned, the Bureau of Indian Affairs can best be understood by the three fundamental lessons it teaches through practice and policy:

Lesson I. Self-realization is frustrated. It is futile and even dangerous to try to function on one's own terms in keeping with one's own culture, tradition, and sense of identification.

Lesson II. Dependency is a virtue. To survive one must beg. Only incompetency and dependency brings rewards, gratification, and security (to Indians on the Reservation).

Lesson III. Alienation is rewarded. All the Indian must do to succeed is tear himself away from his land, his people, and his heritage. Then, and only then, he can have economic security, prestige, power, approval, and material wealth.[17]

Yet, the Indian continues to tolerate and even defend the B.I.A. He sees the B.I.A. as the lesser of two evils. The B.I.A. is all he has and every promise to replace it with something bette has been broken. Only the Bureau stands between the Indian and total, unilateral renunciation of all federal treaty obligations. The Bureau has been and only the Bureau remains the special protector of the Indian and his champion, at times, against predatory interest. The Bureau stands between the Indian and extinction as a racial and cultural entity.[18]

Through painful experience the Indian has learned that he is better off with the Bureau than with the substitutes which have been offered in the past. The most frequently mentioned alternative to the paternalism of the B.I.A. is "termination." Termination means an end to the special status of the Indian, and with it a disavowal of his trusteeship and protection arrangement with the United States Government. Termination was the policy officially adopted by the Federal Government during the 1950's in the name of "freeing" the Indians. The Indian was correctly appraised termination as annihilation rather than emancipation.

An example of the devastating results of termination is to be found in the experience of the Menominee Tribe of Wisconsin which was terminated in 1961. Before 1961, members of the tribe were proud and relatively self-sufficient people with good schools, community services and a tribal-owned sawmill. This reservation was terminated and was incorporated into a county with the following results:

-- Today it is the most impoverished county in the state. Public assistance costs in Menominee County have soared from $121,686 in 1961 to $766,601 in 1968.

-- Menominee County ranks at or near the bottom of Wisconsin's counties in income, housing, property value, education, employment, sanitation, and health.

-- Median income for the Menominee is below $1,000.

- -- Much Indian land has been sold at auctions because Indians were unable to pay state property taxes to which their land became subject after termination.
- -- The Menomineee hospital, one of the best for Indians, was forced to close because the county tax base is too small to support the health service and decent schools.
- -- Indians even lost, for a while, the right to hunt and fish on their own lands without paying for a state permit.

Termination can take many forms. The Indian can be flooded out of his reservation; he can be relocated; his reservation can be sold out from under him if he cannot pay the taxes "termination" makes him responsible for. His limited power to protect himself from local prejudice and discrimination can be wiped away by the substitution of state law for tribal law, and state jurisdiction. Where the Indian is asked to forsake his status under the Bureau in exchange for cash, for promise of technical aid, for public works improvements and industrial developments (all used to effect agreement to termination) he has learned to expect two things:

- -- That the promises will not be kept.
- -- That even if the government should keep the promises, the fulfillment of them will prove inadequate to maintain the Indian at even his reservation level of poverty.[19]

To talk about the evils of the Indian Bureau and at the same time reject the alternatives would seem to leave the Indian in a hopeless stalemate of indecision. Calling for deliverance from the stifling paternalism of B.I.A. and, at the same time demanding the special status and advantages it provides seems con tradictory. Yet, the answers are not the either/or kind we ordinarily seek. And this is another reason for us to beware of those "terrible simplifiers." Clearly some change is in order, but the question remains" What change and how?

Even while expressing gratitude for the help B.I.A. had give him, one Indian on the Navajo reservation shared this insight into B.I.A. - Indian relationship as revealed in an agriculture experiment. "Some of the Navajos told me that there was always a B.I.A. man behind them, pointing out every little thing they did wrong. They never say, "Well, Mr. Navajos, go at it." The Indian has to go to the government agent to find out how much money is for groceries, how much for gas -- every day, every day. They keep pestering you like that and so the Indians say to heck with it and back out."[20] Clearly the Indian wants a "helper" who is not a "keeper." No longer is he willing to remain completely passive and leave the responsibility for his present condition and future possibilities in white hands. The Indian dosen't need the B.I.A. to save him from himself.

More important is the open unwillingness on the part of the Indian to receive any help from the white that will rob him of his Indian Indianness -- being Indian in spirit and in blood -- means the refusal to become extinct.[21]Hear the voice of a native

"We shall learn all these devices the white man has.
We shall handle his tools for ourselves.
We shall master his machinery, his inventions, his
skills, his medicine, his planning;
But we'll retain our beauty
And still be Indian."[22]

There are many areas in Indian life where help is immediatel and urgently needed. With unemployment running as high as 40 and 50 per cent -- seven or eight times the national average -- the opportunity to work and earn a livelihood with dignity is of utmost importance to the Indian. Education is another area of concern since the average schooling of young adults on reservations is only 8 years -- two-thirds the national average. Nine out of ten Indian families live in housing that is far below the minimum standard of comfort, safety and decency. One or more large families live crowded together in one-or two-room hogans or cabins. Dwellings often have no nearby water supply, no sanitary facilities, no safe or adequate means for heat, no electricity, and often no flooring except the bare earth.[23] More than facilities, the Indian family and culture is threatened.

Jobs

Employment, most Indian leaders say is the foremost problem confronting reservation Indians. Some of these leaders name the well-intentioned paternalism of the B.I.A. as the chief cause of joblessness. One Apache said, "The B.I.A. is constantly dictating to the people, constantly overlooking them for opportunity putting in outside people. The tribes and the B.I.A. are constantly battling one another, never settling down, accusing each other. The B.I.A. is doing nothing, the tribe is doing nothing, and as a result nothing is done."[24]

Unemployment has denied Indian men the functions and roles through which men normally express themselves and define their identities. "He has become frustrated, anxious, and listless. Without a career, he has lost his own self-respect and the esteem of his family and community."[25] The Indian male is faced with a choice of enforced idleness or leaving the reservation. On many reservations the women are becoming the providers while the men look after the children. This is because many of the industries locating on reservations are the type that provides work for unskilled women.

Many of the Indian enterprises initiated by the Bureau lack Indian control; in most instances they are exploitative, paying Indian workers sweatshop wages. A former VISTA worker told of a B.I.A. - established shop where tribal women sewed hospital gowns. "In order not to have responsibility for the project, they (B.I.A.) set it up as a cooperative, with the workers earning only what the profits provided. For a long time only three or four women worked and earned from 25 to 48 cents an hour."[26]

The Ft. Apache tribe in Arizona is probably one of the best situated as far as jobs are concerned. Employment ranges from road and mine construction to recreation, cattle-raising, farming, and working in the tribal-owned sawmills.[27] As the various tribes struggle to attract industry with tax incentives and available labor, most operate under the handicap of scattered population and very poor transportation facilities.

Between 1963 and 1966 some 25 small manufacturing plants wer established near or on the reservation. These plants provided employment for some 750 Indians. During the same period B.I.A. programs in irrigation, forestry, soil and moisture conservation, and road and utility construction and maintenance provided employment for a limited number of reservation Indians.[28] Clearly, enough has not done to provide employment opportunities.

Education

Reform in the B.I.A. approach to education for Indian children is long overdue. The B.I.A. operates 77 boarding schools, scattered throughout the nation, and 147 day schools, located on or near reservations. In recent years the Bureau has sought to transfer much of its responsibility for educating Indian children to local school districts, entering into contracts with the states.

The Indian child's trip to school, measured in miles, becomes a Trail of Tears. Some 35,000 children attend the B.I.A. boarding schools. In 1968, 9,000 of the children in boarding schools were less than nine years old. Some children were separated from their parents by literally thousands of miles.

Teachers are largely outsiders (only one per cent of reserva tion teachers are Indians). Most of them know little, if anythin about the children they are going to teach. A 1965 survey of B.I.A. teachers revealed that 25 per cent would rather be teaching whites than Indians.[29] Sterile curriculum and bleak facilities are the rule. At one day school in Arizona, 130 students were crowded into a rebuilt two-room garage, 60 of them in a room which would hold 29.

Struggling with English, the Indian child gradually learns from the attitude of his teachers and white peers how he is regarded: "dumb Indian." The child will speak the language of his tribe at home, then he finds himself having to think and speak English at school. Thus, his responses are often slower than the white student of the same mental ability. His hesitation, however, often gives rise to his label: "dumb Indian."[30]

Nearly all the children who make it through the B.I.A. school system or the public schools, where no provision is made for their uniqueness, are scarred. They are casualities of the unremitting pressure toward submission and toward cultural annihilation. Much of their educational experience has been designed to root out all traces of their Indian heritage.[31]

(Note here television newscast on Monday, June 23, on New Mexico Indians)

Some progress has been made in recent years. In 1966, the Navajo tribal council launched a program called "English As a Second Language." Significant is the fact that a B.I.A. educato who is also an Indian was responsible. This language program is being undergirded by a cultural identification process that utilized specially formulated social studies units on Navajo cultur and tradition. Also, notable as an improvement in the education situation is the fact that 90 per cent of the B.I.A. boarding schools on Navajo land now have local, Indian school boards, and 77 per cent of education employees are Indian.[32]

Family Culture

Educated in a system that taught him to reject his land, people, and heritage, yet drawn persistently back to a way of thinking and living that was very old before his conquerors came, the American Indian has lived in a wasteland between two cultures. The price he has paid for rewards in the white man's world has been enormous and takes many forms: loss of identity, loss of family, even loss of life. (Note suicide rate among Indians).

The new thing is the rising pride among the "new Indians" in their Indianness. Among the Apaches there is now a two-way type of education underway. Older members of the tribe are teaching the young the language, history, and traditions of the tribe. Young Apache are sent away to college with the help of a tribal scholarship and are returning each summer to teach the older generation what they have learned. The chairman of the tribe declares the tribes dedication to the idea "that the risin generation of Apaches, who will have better education, better jobs, and more access to the rest of American society than any previous generation, must retain their identity as Apaches."[33]

Similar sentiments have been expressed on a larger scale. Indians, who have seldom been asked what they want, held a national conference in Chicago during June, 1961. Attended by some 450 representatives of 90 tribal groups, the conference adopted a "creed" which included:

> "We believe in the inherent right of all people to retain spiritual and cultural values, and that the free exercise of these values is necessary to the normal development of any people....We believe that....the Indian has been subjected to duress, undue influence, unwarrented pressures, and policies which have produced uncertainty, frustration, and despair."[34]

Whatever else these words may mean, they at least indicate that the Indian is now saying "who he is." He is also letting us know what he will no longer tolerate. And in his pronouncements there is hope. He has not only managed to survive. He now seeks to thrive. We shall have with us Indian tribes, Indian communities, and Indian cultures for many years to come. And the Declaration of the Five County Cherokees said long ago will be fulfilled:

> "Now, we shall not rest until we have regained our rightful place. We shall tell our young people what we know. We shall send them to the corners of the earth to learn more. They shall lead us.
>
> "Now we have much to do. When our task is done, we will be ready to rest.
>
> "In these days, the high courts of the United States listen to people who have been wronged. When our wrongs have been judged in these courts, and the illegalities of the past have been corrected, we shall rest.
>
> "In these days, there are countless ways by which people make their grievances known to all Americans. When we have learned these new ways that bring strength and power, and we have used them, we shall rest.
>
> "In these days, we are losing our homes and our children's homes. When our homeland is protected, for ourselves and for the generations to follow, we shall rest.
>
> "In the vision of our creator, we declare ourselves ready to stand proudly among the nationalities of these Unites States of America."[35]

FOOTNOTES

1. Berry, Race and Ethnic Relations, p. 231
2. Cahn, Our Brother's Keeper: The Indian In White America, p. VII-VIII
3. Ibid.
4. Hammer, "The Sons of Violence: A Historical Sketch," Violence in America, p. 14
5. Bailey, The American Pageant, Vol. II, p. 567
6. Cahn, Our Borther's Keeper, p. 176
7. Bailey, The American Pageant, Vol. I, p. 270
8. Cahn, Our Brother's Keeper, p. 69
9. Berry, Race and Ethnic Relations, p. 234
10. Ibid, p. 33
11. Cahn, Our Brother's Keeper, p. 2
12. Ibid, p. 33
13. Berry, Race and Ethnic Relations, pp. 237-238
14. Boyd and Worchester, American Civilization, p. 402
15. Cahn, Our Brother's Keeper, p. 5
16. Ibid, p. 6
17. Ibid, p. 112
18. Ibid, p. 15
19. Ibid, p. 21
20. Lee and Knight, "The Incredible Quiet War," Home Missions, September, 1968, p. 17
21. Cahn, Our Brother's Keeper, p. 181
22. David Martin Nez, "New Way, Old Way," quoted in Star Stiener, The New Indian, p. 131
23. Meissner, Poverty in the Affluent Society, pp. 62-63
24. Lee and Knight, "The Incredible Quiet War," p. 19

25. Cahn, _Our Brother's Keeper_, p. 114

26. _Ibid_, p. 128

27. Lee and Knights, "The Incredible Quiet War," p. 19

28. Meissner, _Poverty in the Affluent Society_, p. 64

29. Cahn, _Our Brother's Keeper_, pp. 30-31

30. _Ibid_

31. _Ibid_, p. 37

32. Lee and Knight, "The Incredible Quiet War," p. 19

33. _Ibid_, p. 20

34. Berry, _Race and Ethnic Values_, p. 241

35. Cahn, _Our Brother's Keeper_, pp. 192-193

POVERTY IN ARKANSAS

by

Gordon Morgan

Most of us who have traveled around this state, and to other states, will recognize that economic differences exist between certain counties and cities within the state and between Arkansas and other states. We know that the hill counties of the northern half of the state are poor in comparison with the urbanized counties of the southern section. We have enough indicators of Arkansas poverty to discourage anyone who might wish to settle here. Per capita income wise, Arkansas is next to the lowest with about $2300 per year in comparison with the national norm of about $3400. Even this is misleading because a per capita figure is an average. It would be more useful to break down and then compare income groups. For example, no more than about 10% of the working population of the state make more than $10,000 per year as compared to something like 30% of the nation as a whole. We know that there are some people making a great deal of money in this state while there are others of us who are languishing in poverty. Cash income of some families in the hill and delta counties does not come to $1000 per year. At a time when some sharecroppers are being displaced from the land without any form of support save welfare, some big landlords are getting up to $50,000 per year by having their land in the soil bank.

According to data from the Middle South Utilities Companies, Arkansas has been producing something like an average of 15% of America's cotton since about 1920. In 1967 Arkansas received an average of about $167 per bale of cotton, assuming that lint and cottonseed oil were sold. If the gross receipts are only $167 per bale, in order to get that much cotton produced one would have to have thoroughly mechanized cotton farming or have hand help which would receive almost no wages for its work. We are told that tractor drivers in the Delta section of the state are getting as little as 80¢ per hour and seldom more than the minimum recommended wage of about $1 per hour for farm labor. We know that 90% of the Arkansas population makes less than $10,000 for a family of four. If we look closely at this and compare it with cotton agriculture we will discover that many of the small farmers are not affluent. The myth of the mint-julep sipping aristocratic plantation owner is with us, but the reality is the majority of them were but slightly better off than some of their tenants. Remember again, in 1967 Arkansas grossed $167 in cotton lint and cottonseed oil sales per bale. Cotton productivity was pegged at approximately 1½ bales per acre. A plantation family of four in order to gross $10,000 would have to sell about 60 bales. They would need about 40 acres, but only a few families have this much acreage. And even this small acreage would be uneconomical with respect to making greatest use of farm technology and machinery which would help to increase yield and cut production costs. Clearly, if cotton is to be produced economically, small uneconomical farms must be done away with. But this is not insurance for prosperity unless the labor of the farms is translated into other equally productive efforts.

If land is consolidated into large tracts, as it is in Southeast Arkansas and if taxes from that land are not graduated depending on acreage held, then such areas may expect to have poor schools, poor public facilities and few other amenities which come as a result of public taxation.

When it comes to cotton, rice, and other crops which require large acreage, it seems that decisions have been made to let states like Arkansas and Mississippi produce them, though this is done, under almost feudal conditions, while other states industrialize fast with an attendant much higher level of living. Arkansas, as a state, is conned into being the low paid state of the Union. People expect Arkansas to work for less because they have associated us for years with economic and technical backwardness. Arkansans encourage this tendency by failing to ask ourselves honestly why we are such a poor state, and by assuming that we have no control over our destiny as a state.

It goes without saying that we have allowed outside interests to purchase this state lock, stock, and barrel. We do not own our own industry and are not able to produce for ourselves. We are poor partly because the wealth of the state is flowing outside to Texas, California, and New York.

Mid-South Utilities data for 1967 shows that Arkansas had active bank assets of about 2 2/3 billion dollars. For about 2 million people, this comes to about $1,300 per person. Louisiana, by contrast, with about twice as many people as Arkansas, had about 5 2/3 billions in active bank assets. And though Louisiana is poor it is wealthy compared with Arkansas.

Is it that Arkansas people do not believe in saving and this is why we have such a smal amount of money in the banks? And, clearly, unless there is money within the banks of the state which can be used to explicit the wealth of the state there can be little internal development. If a majority of the money has to be brought into the state for investment, it stands to reason that the profits are going to be carried out leaving the people of the state poor.

Arkansas as a Colony

Students of colonial history know that a colony exists for the development of its mother country. The early history of America dealt, in large part, with its struggle to free itself from English colonial status. England wanted the colonies to use their great productive potential for her enrichment with little attention being given to the realities of poverty in America. That was what the Revolutionary War was all about. There would have been no war if England had felt fair enough to divide the wealth produced in America equitably with the people of America. But that was not the case. English money grabbers got greedy and where there was greed there was lack of consideration for all parties concerned and this, of course, worked to the detriment of the majority of the people.

The Civil War was a sort of colonial war in that this time the argument was over whether a section of the country could be able to hold up the development of the rest of the country as a whole. The South was needed for agricultural produce, to help feed the throngs of the cities of the East. The ruling groups of the South were still trying to deal with England and Europe without paying their just taxes to the country and trying to keep themselves in power and wealth by relying upon an unjust system of labor called slavery.

We could say that the North wanted to make the South its colony, and within the South, rulers wanted to make the poor tenants serfs. So everyone was trying to colonize someone else if he stood at least a half rank over him in the economic pecking order. It was a sort of parasite-host relationship with the host in one case becoming a parasite for the next higher order. In time the parasites and hosts started to feed on each other, and understandably, to their mutual detriment.

A colony has no control over its internal structure and neither does it control its prosperity. Calculated efforts are made by the mother country to keep the colony dependent. England, during colonial times in modern Africa, did not see fit to establish enough schools and experience-giving opportunities so that the people could learn and eventually have a real part to play in their own development and that of England. Southern Africa, trying to be colonial, does not permit all citizens to vote, own property and participate in government, but yet requires these disprivileged citizens to work as many hours or more than citizens with full rights.

Big business, either internal or external to Arkansas, but probably more of the latter, contributes to Arkansas' remaining a colony in that it takes out of the state a great deal of the wealth which might ordinarily go to the raising of the living level of the people of the state. Bauxite, a wealth-bringing ore, is not processed in Arkansas; that is, it is not made into finished aluminum products and used in this state or exported to others. We are like a typical underdeveloped country; we produce the raw material at low wages and buy back finished products at much higher prices. In the timber growing area of the Arkansas Southwest, we have among the poorest homes of any people in America. Wood is not processed for local use though local labor has to toil in the woods for less than the minimum wage per hour. Wood, and wood products, like bauxite, leave the state to enrich other states which process them, rendering them into forms which have such high prices attached to the products that the people of Arkansas can hardly afford them. Chickens in Northwest Arkansas cost the same as chickens in St. Louis, Missouri.

Notice also that we sell our cotton and purchase cotton clothes from other states at prices far beyond our means.

As heavy meat-eaters as Arkansans are, isn't it ironic that we have only two or three abbatoire of size within the state? Open a can of meat and it is from Kansas City, Omaha, or St. Louis. Our beef and pork evidently are leaving the state for finer processing and we're buying hamburger and bacon at New York prices out of our tenant farmer wages.

Arkansans drink as much beer as other people. But we have to buy our beer from Texas and St. Louis because we don't brew our own. This does not make sense. We have the technology and the grain and hope to have our own brewery, but somehow we cannot get these merged in such a way as to go into production. What is wrong with us?

There are some rural values which get in the way of our utilizing our skills, knowledge and limited money more productively, but these facts do not account for the total facts of Arkansas poverty. It is due in part to the fact that Arkansans have for years accepted colonial and dependency status without ever realizing that the potentiality for the development of this state is at least as great as that of other states with comparable resources and populations.

Arkansas' higher educational system has contributed very largely to her remaining in colonial status. A large number of the teachers and professors in the state are ignorant of the problems and economics of the state and have no interest in its development. They are working out their tenures and plan to retire elsewhere. Though many have been working in the state for up to 25 years, they do not consider themselves Arkansans and therefore disavow any responsibility or interest in the development of the state. They invest their money elsewhere, do not buy homes, and take every opportunity to bad-mouth the state. In Arkansas, unless recent change has made a difference, teachers do not have to know anything about Arkansas in order to get certified to teach in the schools in the state. Other states require that teachers at least have a course or two in the history, economics and culture of the state. This is to insure that they have some sensitivity to the problems and hopefully will use their good offices to assist in the development of the people of the state.

Far too long we have used as evidence of our goodness the willingness of out of state firms and schools and agencies to hire our graduates. These probably are the cream of our crops and who does that leave to work with our own people? Very often it means uncommitted people from other states who come in and take advantage of our poor bargaining position and our ignorance. A colonial power never lets a colony build up an important and sizeable body of trained people within the colony for they might upset the applecart and call for a restructuring of priorities and power so that more of the masses can be cut into the pie of affluence. Predictably then, each year at the graduation exercises of our several colleges and universities, we dote on how many good offers our top graduates received from outside the state and think ourselves as failures if our graduates are placed in the state.

Politics and Poverty

Every two years the people of Arkansas go to the polls to elect a governor. This political race is of very minor importance so far as national politics go. It really does not make much difference who is in the governor's seat in Little Rock because power to influence the prosperity the state is not dispensed from Little Rock. People laugh at the issues which come up in Arkansas politics; who divorced whom; who took what stand on school problems; who stands for state's rights or for new federalism; who pledges to do what for or against the minority groups of the State. Capital is made of demagoguery. Arkansas politics can be laughed at because the state leadership itself is outside the system of power. Little Rock is in position to dispense only a limited number of $6 to $10,000 per year patronage jobs. These jobs are in such obscure places that the people in them have no power. Prosperity cannot be built up on patronage for patronage can be dispensed to only a few persons who manage to hold favored positions in a political machine, especially in a poor state like Arkansas. In order for the rank and file to experience prosperity there must be the building up of an infrastructure of basic facilities, good schools, roads, manufacturing and processing for state use and the creating of a political climate in which all people can make their inputs in hope of reaping reasonable gains thereform.

No state can build this infrastructure from its own resources. There must be cooperation with federal sources. And it is the responsibilities of our ranking politicians to put us in touch with Washington and to work for our share of the federal largesse. Consider this for a moment. Arkansas has fewer federal installations perhaps than any other state of its size. The presence of federal installations of size is one way of assisting prosperity if, for no other reason, than federal dollars are spent more freely and in bigger quantities than private dollars. The amount of money which the federal government pays to maintain its services are great in comparison with the amounts private or even state groups pay to maintain their services. Consider federal aid to impacted areas. Some $500 million (1969) in expenditures were set aside to aid federally impacted areas. This aid assists numerous students who either live on federal property which can't be taxed--or have parents who work in federal buildings --equally non-taxable. The theory underlying this aid is that the federal government is making up to the school districts the money they cannot collect in real estate taxes from these children's parents or from their parents' employers. States with small populations received the following (fiscal 1969):

Maine	2.6 million
Rhode Island	3.5 million
Virginia	35.7 million
Maryland	25.9 million
Delaware	2.0 million
Oklahoma	12.6 million
South Carolina	8.1 million
Mississippi	2.6 million
Arkansas	2.8 million

It ought to be clear that the reason Arkansas cannot get in on the heavy spendings for schools is because it is not being considered as a sitting place for federal works. Placement of federal works depends, among other things, upon the willingness of our politicians to make this state available for prosperity, instead of aligning it with other states and keeping us candidates for poverty.

Concerning federal installations, it seems that two of our big operations, the Red River Arsenal and the Pine Bluff Arsenal, are in jeopardy and there does not seem to be any plan afoot to replace these with similar industries of a technical nature.

Arkansas keeps itself out of consideration for prosperity by aligning itself with the losers. This state owes no allegiance to the old Confederacy and it should stop thinking of itself as having a rigid, southern, inflexible tradition. It must think of itself as part of the Union, but not as a second or third class citizen thereof. In order to be with the Union it must put aside allegiances to losing cause sectional politics. It must negotiate for itself and put the prosperity of the people of this state as the first cause. Arkansas must become more independent, in its politics and not wed inflexibly to the false causes of the South. Presently, it is not necessary to lobby Arkansas congressmen on important national issues which affect prosperity because the way our congressmen will vote is largely determined. They have voted the party and southern ticket so long until we have lost the potential for using our vote to become the balance of power particularly where close voting can affect national change. It seems that our national representatives have lost sight of the fact that Arkansas needs more than mere representation in the places of power and decision making in Washington. It is not enough to have our representatives gain, through seniority powerful places on important committees which control the dispensation of largesse to other states, but they must use some of their muscle to bring greater prosperity to this state. It seems that by now our leaders would have learned the art of politicking for state development. Look what Lyndon B. Johnson did for Texas. He set the climate, largely through his influence, of course, to have enough federal installations there to merit $30 million in impacted school aid money. Texas was topped only by California with $76 million and Virginia with about $36 million. It is not enough to have our representatives in Washington gaining personal power. They must be able to translate some of this power into state prosperity.

Politics and prosperity are related closely and it is clear that there can be nothing but poverty for the group which is outside the arena of political consideration. And here we are not talking about local, one horse politics. We're talking about big consequential politics. If there is a relevant politics in Arkansas, in the past it has been wed to a philosophy more appropriate to the period following World War I. Recall that during that period just preceding the Great Depression of the 1930's, national politicians felt that the interests of big business and government were synonomous. What was good for business was good for government and this was the way of insuring prosperity. The philosophy of allowing business to dominate government to its own interest led to a number of notorious scandals during the Harding administration and this later proved the point that single interest politics cannot eradicate poverty in America. During that period government served industry and business and while fortunes were made on an individual basis, the rank and file Americans did not see their economic positions improve substantially. So much credit was extended to business which invested it in efforts to become bigger than when the masses applied at the bank windows for their money placed in savings and trust, there was none and the panic was on.

Arkansas, in the past, has been guilty of playing single interest politics. Big business, which includes big farming, has been run from the outside and has not been forced to share prosperity with its constituency as it has in other states. Our politics have been geared to what our leaders have been able to get out of big business for themselves and not, generally, how they could gain stake in prosperity for the masses.

In order to eradicate poverty the politcs of the state must be attuned to the needs of the masses, the various constituencies, rather than to interests which are more selfish than social.

Some Myths about Arkansas Poverty

1. Arkansas is poor because it is agricultural. Although Arkansas was about 57% rural and 43% urban in 1969, a great deal of the state was not agricultural. Many rural dwellers worked in non-farm occupations and establishments. In 1967,

for example, about 25% of the population worked in non-agricultural establishments. Other breakdowns are as follows:

Mining	4.8 thousand
Contract Construction	30.4 thousand
Manufacturing	153.3 thousand
Wholesale and retail	99.1 thousand
Fin and real estate	19.1 thousand
Transportation, communication and utilities	31.4 thousand
Government	91.9 thousand
Miscellaneous industries	67.0 thousand

These totals came to about 497, 000 people employed in non-agricultural work. And although about half of the state was rural in 1960, and probably continues through that decade, by 1967 wage and salary disbursements from farms came to only $65,000,000. This was only about 2.8% of total wage and salary disbursements within the state. The point to be gained from this is that the Arkansas rural and farm poor are kept there through various systems such as poor schooling, small or limited land holdings, restricted opportunities to participate in agricultural productivity, political conservatism, and a limited realization that Arkansas prosperity could be as great as that of other states.

There are many states which rely heavily upon agriculture but they do not subsist in poverty. No state which is wholly agricultural can prosper but it seems that the decision has been made to allow Arkansas to remain poor by hiding behind the fact that its economy is rural.

2. Arkansas is poor because it has too many black people. The black population of Arkansas is about 21%. Louisiana has about 31% blacks but had a per capita income of about $357 more than Arkansas. If anything Blacks might be an economic asset and prosperity could be enhanced if they were allowed to work instead of having to fight to even get an opportunity to make a contribution. When one divides the state into counties of heavy black concentration and those of light concentration, the connection between blacks present and prosperity becomes clearer. Consider the following data:

Lowest Counties with High Black Populations

County	% Non-white	Per capita income
Polk	6.1	1729
Pike	4.3	1684
Saline	6.4	1779
Grant	6.9	1404
Montgomery	9.4	1459
Sevier	9.5	1460
Garland	10.7	2250

Highest Counties with High Black Populations

County	% Non-white	Per capita income
Chicot	56.9	1327
Desha	48.1	1575
Jefferson	43.6	1934
Lafayette	45.1	1296
Lincoln	48.6	1177
Ouachita	38,5	1938
Nevada	36.0	1520

The low concentration black counties had an average of 4.9% black with per capita incomes of $1681. The high concentration black counties, averaging 45.2% black had per capita incomes of $1538. The difference is only $143. We need trend data to show that perhaps the high concentration black counties are going to industrialize faster than those with no blacks or low concentration of blacks.

Industry, an essential for prosperity, is going to go to areas of heavy labor concentration. Many industries are not capitalized highly enough to take advantage of automation and will have to rely for some time upon hand labor and a big labor pool of essentially unskilled or semi-skilled people will be what they are looking for. The plantation counties have this pool and with people being displaced from farming it is understandable that they will be ready and willing to work in the factories and more so if those plants are located close to their homes as in the case of Phillips County and to some appreciable extent in Jefferson County. Clearly, large black numbers are associated with rising prosperity even if there are some social problems such as conflicts over who is going to work where, as seen in the recent Forrest City troubles arise. Recall that in Forrest City whites and blacks were competing for the jobs which were opened up as a result of the establishment of factories. Whites found that their status was insecure because blacks would work for less money and could do the jobs they were doing as well. Rather than try to campaign that there would be a surplus of jobs by creating a situation where industry would gladly come in, they tried to preserve the relatively few jobs by coming in direct conflict with a category of people who would sell their services on the open market at a lower price.

Prosperity in these counties will, of course, be partial if there is not the willingness to include all segments of the population in the opportunity to have a decent standard of living.

3. Arkansas is poor because it has no natural resources. Arkansas has sizeable deposits of oil, natural gas, bauxite, iron ore, timber, water resources, good farm land, and nearly everything else that it needs to become productive and prosperous. Any natural resource may be a handicap unless

technology is applied to make it productive. The Mohave desert in California is not a natural resource unless it is converted to realistic use. Water would change its status overnight from a liability to a resource. The Ozark Mountains contain ore and if money were applied to its mining they would soon become valuable as more than tourist attractions. The Arkansas River for years was a liability in that its flood waters could not be controlled and crops and homes were ruined. Now with a good system of locks and levees this river becomes one of the most important natural resources in the state.

The most important natural resource of any state is its people. They are the ones who can organize themselves to produce and prosper. To shackle the productivity of the people, to exclude some from making inputs into productivity on irrelevant grounds, is similar to allowing the Arkansas River to run rampant through flooding each year with the spring thaws and rains. The young adults are our best resource but we ask them to leave the state each year in droves in order to find more lucrative jobs and where states are crying for them to cooperate in the building of prosperity.

When we waste human talent, or shackle initiative, or make it inconvenient for our best talent to remain in the state we are laying to waste one of our best natural resources.

Packet Material

1. The Focus of Social Studies Should Always Be on People
2. Improving the Social Studies Curriculum at the Elementary School Level
3. What's New in the Social Sciences Curriculum
4. Teaching Strategies for the Slow-Learning Social Studies Student
5. Six Myths Which Delude History Teachers
6. Our Debt to Other Peoples in the Past
7. Statement on Race
8. Racism in White America
9. Why Black Studies?
10. What is Poverty?
11. An American Civil Liberties Union Statement on Student Rights
12. Behind the Polls - Student Activism
13. Social Studies Games and Activities
14. List of Questions for Teacher for Daily Evaluation
15. Culture Shock and Marginal Man
16. Eight Rules for Fruitful Discussion

Reserve List for Social Studies Workshop

CALL NUMBER	AUTHOR	TITLE
372.83/A496c	Ambrose	Children's social learning
307.1273/C311s	Carr	The social studies
372.83/C626s	Clements	Social study: inquiry in elementary classrooms
R/370.58/A849/c.3	Combs	Perceiving, behaving, becomin
370.82/E33c3(copies 1&2)	Ehlers	Crucial issues in education
307.12/F841s	Fraser	Social studies in elementary schools
307.12/G878e	Gross	Educating citizens for democracy
372.83/H243u2	Hanna	Unit teaching in the elementary school
372.83/H524n	Henry	New social studies methodology
372.83/J37r	Jarolimek	Reading for social studies in elementary education
372.83/J89s	Joyce	Strategies for elementary social science education
307.12/K37g/c.2	Kenworthy	Guide to social studies teaching
372.83/L478r	Lee	Reading on elementary social studies
307.12/L671t	Lewenstein	Teaching social studies
907.2/L866t	Lord	Teaching history
372.83/M621t/v.2	Michaelis	Teaching units in the social sciences grades III-IV
372.83/M631M	Miel	More than social studies
R/370.58/A849y/1968	Muessing	Youth education
307.12/P939g	Preston	Guiding the social studies reading of high school students

Con't)

372.83/R141s	Ragan	Social studies for today's children
R/370.58/A849y/1969	Rubin	Life skills in school and society
R/370.6273/N277/N.65 pt. 1 c.2 pt. 2	Wattenberg	Social deviancy among youth
R/370.58/A849y/1964 (c.1&c.2)	Doll	Individualizing instruction
PC	Waetjen	Human variability and learnin
PC	Leeper	Humanizing education
PC	Scobey	To nurture humaneness
PC	Hamilton	Humanizing the secondary school
PC	Skinner	Curriculum material
PC	Jarolimek	Guidelines for elementary social studies
PC	Frazier	Educating the children of the poor
325.26/B983n	Butcher	The Negro in American culture
709.73/D743a	Dover	American Negro Art
810.82/D77am	Dreer	American literature by Negro authors
301.451/C693c	Coles	Children of crisis
973.315967/Q1n	Quarles	The Negro in the American revolution
R/325.26/W458n	Welsch	The Negro in the United State a research guide
325.26/K18n	Karon	The Negro personality; a rigorous investigation of the effects of culture
301.451/W749n	Wilson	Negro politics; the search fo leadership
325.26/G493n	Ginzberg	The Negro potential
323.4/C593n	Clark	The Negro Protest
325.26/H57m	Herskovits	The myths of the Negro past

(Con't)

325.26/W952w	Wright	White men, listen!
325.26/L839n	Lomax	The Negro revolt
301.451/A827o	Ashmore	The other side of jordan
301.451/B181n	Baldwin	Nobody knows my name
301.451/D816d	DuBois	Dusk of dawn; an essay towar an autobiography of a race concept
325.26/M99a20	Myrdal	An American dilemma
301.451/8582c	Silberman	Crisis in black and white
323.4/B967v	Burns	The voices of Negro protest
370.1934/K88d	Kozol	Death at an early age
370.19344/A548c	Anderson	The children of the south
301.451/B471c	Bennett	Confrontation; black and whi
973/M511f	Meier	From plantation to ghetto; a interpretative history of American Negroes
301.451/M528i	Maltzer	In their own words; a histor of the American Negro
326.973/E43s2	Elkins	Slavery; a problem in Americ institutional and intellectual life
301.451/L717t	Liebow	Tally's corner; a study of Negro street corner men
301.451/P511p	Pettigrew	A profile of the Negro American
301.451/D262a	Davis	The American Negro reference book
R/016.91003/S16712	Salk	A layman's guide to Negro history
973.09/B471b4	Bennett	Before the mayflower; a history of Black America
309.26/S384w	Schuchter	White power/Black freedom; planning the future of urb America

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155.8/G848b	Grier	Black rage
323.40973/C287b	Carmichael	Black power
323.1/B239b	Barbour	The black power revolt
301.451/D122n	Parsons	The Negro American
323.40973/W952b	Wright	Black power and urban unrest

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A Social Studies Teacher's Guide to Free-Loan Films on Anglo-America.

A World History and Geography Teacher's Guide to Sources of Free- Loan Films.

Both of the above are available from: Free-Loan Film Guides
P. O. Box 305
Healdsburg, California
95448

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Lowell, Stephen S., The American Revolution: Negro Contributions of American Revolution. Portland, Maine: J. Weston Walch, Pub., 1968.

Filmstrip: The Plight of the American Indian", $7.50.
Available from: Current Affairs Films
527 Madison Avenue
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A Manual for classroom teachers and curriculum supervisors who use or want to use the Arkansas Gazette as a living textbook.
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Ethnic Groups: Their Culture and Contributions. Write to:

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Contributions of the Negro to American Life and Culture: A Resource Unit for Improving Intergroup Relations Through Instruction.
Write to:

Coordinator of Curriculum Development
Kentucky Department of Education
Frankfort, Kentucky 40601

Negro History and Literature: A Selected Annotated Bibliography.
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New York, New York 10016

American Diversity. Write to:

Bureau of General and Academic Education
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Harrisburg, Pennsylvania 17126